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# Anti-Gay Evangelist Canned

# Fear and Loathing in the Ivy League





## Newspapers Face More Battles

### Gay News

LONDON — London's *Gay News* has launched a formal complaint against the British government with the European Commission of Human Rights in Strasbourg. The *Gay News* complaint follows the House of Lords' decision on Feb. 21 to uphold the newspaper's conviction on charges of blasphemy.

The appeal to the European Commission, which could take as much as two to three years, could force the British government to drop its blasphemy laws entirely. The *Gay News* asserts that the offense of blasphemy discriminates on grounds of religion (only the Anglican faith is singled out for special protection). The newspaper's lawyers will argue that this law offends against Article 14 of the European Convention on Human Rights.

The House of Lords' decision to uphold the *Gay News* conviction was taken by a three to two vote. The case is a result of the *Gay News*' publication of a poem by James Kirkup called "The Love That Dares Not Speak Its Name." The poem, a spiritual-erotic description of Christ, became a national *cause celebre* as anti-pornography crusader Mary Whitehouse launched a private prosecution and resurrected the offense of blasphemous libel. No prosecution for the offense had been made in 50

years. When the case came to trial in July 1977, a jury found the *Gay News* guilty by a 10-2 vote. After the court of appeals turned down the newspaper's appeal, the case went to the House of Lords.

It is not clear at this point whether an appeal to Strasbourg will be able to have the effect of overturning British law. The European Commission's first step will be to ask the British government to reply in writing to the complaint and then it will decide if the case is "admissible." If the case is admissible, the Commission will ask both sides for written submissions and then attempt to arrange a "friendly settlement" between the parties. Failing this, the Commission may order the case to be heard by the European Human Rights Court at the Hague.

### Body Politic

TORONTO, CANADA — The Ontario Provincial government has announced its intention to appeal the recent acquittal of the *Body Politic*, the Canadian gay newspaper, on charges of obscenity. The government has informed both the newspaper and the other defendants in the case of its intention to appeal the case to County Court. No proceedings are expected to take place until the fall.

In a recent decision in Provincial Court, Justice Syd Harris found

the magazine and three defendants, Edward Jackson, Gerald Hannon and Ken Popert not guilty in making use of the mails "for the purpose of transmitting or delivering anything that is obscene, immoral or scurrilous matter." The *Body Politic* was charged with obscenity in December 1977 after publishing the article "Men Loving Boys Loving Men." At that time, the issue of the newspaper was seized along with 12 boxes of material in a police raid.

In his decision in the case, Justice Harris wrote, "There is insufficient evidence to establish a community standard and that the word 'immoral,' being undefined, does not establish an acceptable area for lawful actions."

The *Body Politic* was not surprised at the decision to appeal the case. "We had received notice that they were investigating the possibilities [of an appeal]," collective member Rick Bebout told GCN. Bebout noted that the collective is still \$2,000 short in paying legal expenses for the already-completed trial and he sees possible expenses of \$15,000 for the upcoming trial.

Bebout warns that there is a "long road ahead" for the newspaper and that future appeals could take as long as three or four years. "We're afraid it will be a great drain on us," he said. "We are trying our best to re-organize the whole process and cope with it the best we can."



Iranian women take to the streets of Teheran to protest against the policies of the new Islamic government. Lesbian writer and activist Kate Millett played a prominent part in organizing the marches. See News Note, pg. 2.

## Priest 'Comes Out'; Is Suspended

By John Graczak

WASHINGTON, D.C. — The Most Rev. Walter F. Sullivan, Bishop of the Roman Catholic Diocese of Richmond (Va.) has informed Fr. Robert Hummel, a priest of his diocese, that "he may no longer function in his priestly ministry." Bishop Sullivan's decision came after Hummel spoke of his homosexuality in a March 4 interview with the *Washington Star*.

Hummel informed GCN that he had "come out" to the bishop last July, at which time the bishop indicated that he might have to take action against Hummel if he went public, but in that case, that he would speak to him first. "Despite this promise, I heard about the suspension from a friend. The press was notified 24 hours before I received a letter from the bishop," Hummel said.

In the official letter of suspension, Sullivan informed Hummel that "In light of your persistence to take a public stance, I am suspending you from priestly ministry." The bishop's press release noted that "All priests have commitments to lives of celibacy," and "we should not condemn or punish the homosexual."

Hummel, a graduate student in ethics at Georgetown University in Washington, and a resident director in one of its dormitories, has encountered no difficulties as of yet with his position at the Catholic school. "They told me that it was a matter between myself and the bishop. Many of the students have made it a point to stop in and give me their support."

Hummel attributed his dismissal to the bishop's "inability to deal with the gay issue honestly and openly and aboveboard. They would have been happy if I stayed in the closet." Hummel has considered contesting his suspension in the courts, but felt that the case would be thrown out because of the church-state separation clause of the Constitution. He has, however, issued his own statement setting down conditions for his re-entrance into active ministry. "I have informed the bishop that I would be willing to minister again only after he agreed to accepting openly gay priests and provided a full ministry to gay people funded by the diocese."

The bishop has been known as a supporter of the gay Catholic group Dignity, and has gone to the unusual lengths of celebrating Mass for the Dignity chapter in his diocese. Bishop Sullivan told GCN, "We who have been supportive of Dignity are constantly being pushed to the wall. . . all of a sudden I am being put on their agenda, and I do not think this is fair to me." Hummel viewed the bishop's past association with Dignity differently. "They [Dignity] will not take controversial stands. If it offends the bishops, they won't do it; it's like the slave in the big house that is afraid of offending his master."

Bishop Sullivan, asked if Hummel was suspended for sexual practice or simply "coming out," responded, "He was suspended for the whole total issue — a lot is personal between him and me — I am not making accusations of homosexual behavior." The bishop went on to say that Hummel "is making distinctions between orientation and lifestyle. These are artificial distinctions."

Sr. Jeanine Gramick, Co-Director of New Ways Ministry, an organization serving gay Roman Catholics, responded to Sullivan's contention that Hummel was making artificial distinctions, saying, "Obviously Sullivan is talking out of two sides of his mouth. That is a distinction that the Church makes, and has used in upholding its teachings that if one is homosexual in orientation it is not sinful." Gramick also quoted from the 1976 Pastoral Letter of the Bishops on moral values, "To Live as Christ Jesus": "Some persons find themselves through no fault of their own to be homosexual in orientation. They have a right to respect, friendship and justice and they should have an active role in the Christian community." Gramick continued, "We have to make distinctions and shouldn't blur concepts. Sullivan is continuing to keep the issue fuzzy."

Gramick addressed Sullivan's statement to GCN that "we have the question of public scandal which has to be addressed." "Why is it scandalous that people know there are gay priests?" Gramick asked.

## Anti-Gay Evangelist Loses TV Show

DALLAS, TX — Evangelist James Robison, a rising star in the electronic church, has had his weekly televised program cancelled by a Dallas television station as a result of anti-gay remarks he made on the air. WFAA-TV (Channel 8 in Dallas) Manager David Lane said that the program — which appears on 85 stations and has been aired every Sunday morning for several years — was cancelled because of a "continuing problem" with Robison. According to Lane, Robison has constantly been making statements "about other religious organizations and community groups."

After the program in question, the Dallas Gay Caucus demanded and was granted equal time to respond to the evangelist. According to Lane, the transcript of the show was evaluated by the station's law firm which agreed "that the homosexual community had been attacked and should be given free time to respond. We believe our religious programs should not deal

with such matters. We cover these type controversies on our news and public affairs shows where we can balance both sides of the issue."

Dallas press reports asserted that the evangelist is considering a suit against the station. He is also afraid his firing may jeopardize his plans for buying space to air his upcoming nationwide \$1.5 million prime-time documentary series. Speaking in Phoenix, Robison said that he now fears "other television stations will not have the courage to air an explosive documentary" which he has produced. The documentary, according to the evangelist, "concerns political corruption, homosexuality, white collar crime, child abuse, pornography, break-up of the home, alcoholism, and other moral and social issues dealt with by the Bible." Robison's documentary is entitled *The End of Outrage*.

In his television show, Robison assailed the gay movement as "despicable" and "a perversion of the highest order." He quoted several

police spokespersons as saying that gay men recruit and murder small children. He also pointed to recent events in San Francisco — the murders of Mayor Moscone and Harvey Milk, and the city's connection with Rev. Jim Jones — as evidence of God's judgment against homosexuality and San Francisco in particular as a gay center.

The Dallas Gay Political Caucus has been granted 15 minutes rebuttal time by WFAA-TV. Although no date has yet been set for the rebuttal, it will probably take place on a Sunday morning, perhaps March 25. Expected to speak are Louise Young, president of the caucus; Roger Pettyjohn, chairperson of the caucus' Psycho-Medical Committee; Rev. De Forrest Wiksten, a non-gay minister of the Narthaven United Methodist Church; and Campbell Reed, a Southern Methodist University associate professor.

## Tension Rises At Princeton

PRINCETON, NJ — Tension is reportedly high for gay students at this prestigious Ivy League university after Princeton's Dean of Students closed down an on-campus drinking spot for a week in the wake of reported harassment of gay students here. Dean of Students J. Anderson Brown announced the closing of the Pub during mid-week exams, traditionally one of the busiest times for the spot. Robert Nagell '82, a member of the Gay Alliance, told GCN that students were angry about the Pub and were "scapegoating" the gay students for the closing. The Princeton Gay Alliance opposed suspending the Pub's operation.

The incident took place when a group of gay students went to the Pub to have a drink after a Gay Alliance meeting. Trouble apparently started when some "jocks" made

"lewd gestures" towards the table of gay male and lesbian students, said Nagell. "They started baiting us and throwing things and one person got hit in the eye and started bleeding," he added. One Gay Alliance member reportedly lectured the troublemakers while another asked the manager to get the students' names. When the manager did not cooperate and in fact said "don't act so queer" or words to that effect, the students left the Pub and there was a shouting match outside. After that there was no further trouble.

Nagell told GCN that the "incident was blown way out of proportion" and noted mounting campus concern about minorities after some Asian students were recently beaten up. He saw the university's action as more of a response to the general situation of minorities on

campus than specifically to the Pub incident.

However Nagell believes the Dean's decision is counter-productive. "Everyone is saying, 'Why is the Pub closed? The fags are to blame' and things like that. The Pub was the special place on campus and especially during mid-term week everyone wants to go there," said Nagell. "The Dean said that instead of going to the Pub, people should get to know their fellow students. I think he's defeating the purpose. Everyone is more concerned that there is no dance this week."

Dean Brown asserted that his decision was also based on previous incidents at the Pub. The university is expected to lose \$5,000 in revenue from the closing, and the Pub is slated to re-open next week.



# News Notes

## kate millet in iran

TEHERAN, Iran — Kate Millet, the American author and lesbian feminist, was in Iran for two weeks this month to deliver a speech on International Women's Day and to support the Iranian women who are struggling for their rights. She was with 15,000 women who took over the Palace of Justice on March 10. Women's right to dress as they choose, and their rights to divorce and co-education among other things, are under attack by the Ayatollah Khomeini and conservative Moslem clergy. Only a few days after several homosexuals were executed by Islamic revolutionaries, tens of thousands of women converged on the campus of Teheran University, screaming "Death to all forms of repression!" "I'm here because it's inevitable," said Millet. "This is the eye of the storm right now. Women all over the world are looking here."

## bigot of the month demo

NEW YORK CITY — After their last demonstration in Queens (see *GCN* Vol. 6, No. 33), the fearless members of the Coalition for Lesbian and Gay Rights and the Lesbian Feminist Liberation are invading the Bronx on Saturday, March 31, for a "Bigot of the Month" demonstration at the home of Bronx Councilmember-at-large Aileen B. Ryan. Ryan has been the chair of the City Council's General Welfare Committee for years and has used her position to defeat the City's proposed gay rights bills in the Committee. The demonstration is at 2:00 p.m. at 2051 St. Raymond's Ave., Bronx. Activists want a larger turnout at this action than the number that joined them for their previous Queens "Bigot of the Month" demonstration. For further information phone CLGR at (212) 924-2970 or LFL at (212) 691-5450.

## white sponsors rape legislation

BOSTON — Mayor Kevin White is sponsoring legislation which if passed, will rewrite the current Massachusetts rape statute.

The bill, which is sponsored by the Mayor's Commission to Improve the Status of Women, will base penalties for rape offenses on their severity and degree of violence used. The current statute treats a wide range of offenses under the blanket term of "rape" without distinguishing among them.

"Juries are reluctant to convict offenders under the current law, for fear that a first offender will be sentenced for life," Mayor White said. "This new legislation, based on the severity of the crime, will increase convictions and encourage victims to prosecute."

A public hearing will take place on Wed., March 14, at 1:00 pm, in Room 136 of the State House to hear public testimony on the bill which was filed December 1978 by Senator Allan Sisitsky. The legislation was written by Sarah McClean, Senate counsel for the State House's Judiciary Committee.

For those unable to attend the hearing, written testimony may be submitted to the Mayor's Commission to Improve the Status of Women, Room 603, Boston City Hall. The Commission which has researched and supported the bill, will be coordinating public testimony and organizing a lobbying effort directed at Boston Legislators.

For more information call the Commission at 725-4496.

## remembering detroit in the old days

DETROIT, MI — A research project that proposes to document the experience of being a gay person in Detroit in the 1940s and '50s is underway here, and former Detroit residents are being urged to contribute. The material will be used for a radio interview and for a scholarly article to be published in the near future. At the conclusion of the project, all materials will be offered to a suitable library collection.

Anyone who can be of any help should contact Project Remember, P.O. Box 7113, Flint, MI 48507.

## coming full circle

CONTOOCOOK, NH — The first issue of *Full Circle*, a monthly feminist/journal serving Maine, New Hampshire and Vermont has recently come out. The publication will include a calendar of events, regional notes and news, profiles of women's lives and their work, reviews of books and music by and about women, graphics, poetry, fiction and features.

The objectives of *Full Circle* are to "create a communications network for the women's community in the northern New England area and to keep women informed about issues facing women in the region — feminism, lesbianism, parenting, older women, legal and political issues."

Subscriptions are \$7.50/year. Write *Full Circle*, P.O. Box 235, Contoocook, New Hampshire 03229.

## milwaukee baths bust

MILWAUKEE, WI — The Milwaukee Club Baths was raided for the second time in the last six months in early February, resulting in the arrest of seven people. Bath manager Paul DeMarco was among those arrested and all seven were held on charge of committing illegal sex acts. The men were released on bail and the charges transferred to the city attorney's office.

## children of gays

BOSTON — An informal group for children of gay parents is being formed in the Boston area. The group, sponsored by the Homophile Community Health Service, will give young people who have a gay father or mother a chance to compare experiences and share feelings. Although the group is not a therapy group, it will have access to trained resource people. Anyone interested can call Jean Riseman at the Homophile Community Health Service at 542-5188.

## lesbian survival conference

BROOKLYN, NY — The Women's Center of Brooklyn College will be sponsoring a "Lesbian Survival Conference" on Saturday, April 7, from 8:45 a.m. to 6:15 p.m. A panel presentation on "Protecting the Lesbian Household" starts off the conference, and is followed by a day full of small workshops. Workshops planned include: surviving as a lesbian parent, co-parent, older lesbian, or third-world lesbian; creating alternatives for raising children; culture; religion; and economic survival.

Registration is from 8:45-9:45 a.m. in Boylan Hall, Brooklyn College. The conference fee is \$3.00 (more if you can, less if you can't), \$2.50 if you pre-register by March 30. Childcare is available and women with children are asked to please pre-register. The conference is wheelchair accessible.

For more information contact the conference committee at (212) 780-5777 or by writing Women's Center of Brooklyn College, 3410 James, Brooklyn College, Brooklyn, NY 11210: Attn. Patti Geier/ Lesbian Survival Conference.

## alderman won't seek reelection

MADISON, WI — James Yeadon, an openly gay alderman in Madison, has announced that he will not seek reelection. Yeadon says he is forced to retire in order to devote full time to his law practice.

Yeadon was appointed to the Madison city council in October of 1976, and was elected to serve a full term six months later. He was elected from an area composed primarily of University of Wisconsin students.

Asked how his gayness affected his being an alderman, Yeadon said, "It's a relaxed city here. People deal with me as though I'm just another alderman. I've never emphasized being gay, and neither has anyone else. However, Yeadon expressed his hopes that another gay person would run for his seat in the upcoming April election, feeling it was important to have a gay person on the city council.

## brown doesn't lift finger

SACRAMENTO, CA — California Assemblyman Art Agnos (D-San Francisco) has issued a call to everyone in the state to flood the Governor's office and their legislator's office with letters, telegrams and phone calls urging passage of AB-1, a gay employment rights measure.

The Senate Industrial Relations Committee recently defeated SB-3, the companion to AB-1, by a 2-3 vote. Agnos commented, "While I was deeply disappointed with this setback, I believe it is an opportunity to tell gay people in particular and people concerned with human rights in general that the time for resting on the laurels of our smashing defeat of the Briggs initiative has ended. Now is the time for action."

Agnos focused much of his attack on Governor Brown: "I am gravely concerned about how little will be done by the Governor on behalf of my bill, AB-1. We all felt tremendous hope when we heard Governor Brown in both his State of the State and Inaugural speeches support gay employment rights legislation for this session of the legislature. Jerry Brown didn't lift a finger for SB-3 . . . the Governor did nothing to help . . . no phone calls, no personal visits, indeed not one of his many staff members were present at the Senate hearing."

Agnos continued, "His inaction on behalf of human rights is in stark contrast to his colossal lobbying efforts on behalf of SJR-2 — the call for a constitutional convention to balance the Federal budget which was inspired by his Presidential aspirations."

## glad moves ahead

BOSTON — Gay and Lesbian Advocates and Defenders (GLAD), a legal defense fund serving the New England gay community, has applied for tax exempt status and begun an intensive fund-raising effort. The organization is also planning to place a lawyer on retainer two days a week to represent community interests and to share GLAD's increasing case load with the executive director, attorney John Ward.

Contributions and inquiries should be addressed to GLAD, 2 Park Square, Boston, MA 02116. The board of directors of GLAD includes: Michael Avery, Esq.; Richard Burns, Chair (Managing Editor, *Gay Community News*); Jose Gomez (Chair, Harvard Law School Committee on Gay Legal Issues); Edward Hougen (Pastor, MCC/Boston); John Keefe (Suffolk University Law School); Holly Ladd (National Lawyers Guild Anti-Sexism Committee); Kenneth Rabb (*Gay Community News*); Tom Reeves (*Fag Rag*, Boston/Boise Committee); Cindy Rizzo (Suffolk University Law School); Richard Rubino, Esq.; Jay Sea; Robert Stevens, Treasurer (Counselor, Third Nail); Kathy Travers, Clerk (Committee for Gay Youth).

## taking on the airlines

MIAMI, FL — A former executive for Western Airlines has filed a \$10 million suit against the company, charging he was fired because he was gay. An employee since 1965, Sheldon Omanson was fired as sales manager in charge of the airline's Florida operations in May, 1977. At that time the Dade County, Florida, ordinance banning discrimination against gays was still in effect.

In addition to claiming a violation of his civil rights, Omanson also accused Western of breach of contract, malicious discharge and invasion of privacy. The Invasion of privacy charge stems from an investigation Western Airlines allegedly conducted into Omanson's sexual preferences.

## wives to pay

WASHINGTON, D.C. — In a 6-3 decision the U.S. Supreme Court ruled on March 5 that state laws that require husbands but not their wives to pay alimony are unconstitutional. The Court held that such laws violate the equal-protection clause of the Constitution. The ruling strikes down an Alabama law that has been upheld in the Alabama courts. It also may affect similar laws in Arkansas, Georgia, Mississippi, South Carolina, Tennessee, Idaho, Maine, New York, South Dakota and Wyoming. The Supreme Court's ruling leaves it up to the state courts to decide whether both husbands and wives may get alimony or both be exempted.

## new center opens

PHOENIX, AZ — A new Gay Community Services Center is just opening in this city. The Board of Directors of the Center announced that "the building has been acquired through a private donation. Initial plans are for a phone line, job and housing referral, legal aid, health service information, and meeting and recreational facilities. Future plans include professional counseling and a VD and hepatitis clinic." Anyone interested in volunteering as staffers, or donating office furniture/equipment please write to Alternatives Relations Center, P.O. Box 33532, Phoenix, AZ 85067.

## conviction in n.y. gay murder

NEW YORK — Paul Bateson, a former X-ray technician, has been found guilty in the murder last year of *Variety* film critic Addison Verrill. Verrill was murdered shortly after he had met Bateson in a Greenwich Village gay bar. The jury deliberated for only 30 minutes after the four day trial in State Superior Court in Manhattan. Date for sentencing is April 2 and Bateson faces a maximum of 25 years in prison.

## st. martin's new titles

NEW YORK CITY — St. Martin's Press recently announced that it is inaugurating an ongoing program of gay literature beginning with three titles published last month. The three are: *David at Olivet* by Wallace Hamilton, a retelling of the biblical story of David and Jonathan; *Special Teachers/Special Boys* by Peter Fisher and Marc Rubin; and *A Queer Kind of Death* by George Baxt, a reprint of the 1966 mystery in which a black gay detective goes about solving a homosexual murder. The three novels are released by St. Martin's in both \$4.95 paper and \$10 cloth editions. Michael Cenneny is St. Martin's Press' editor heading the project. He is also a founder and associate editor of *Christopher Street* magazine.



## Judiciary Committee Hears 'Consenting Adult' Testimony

BOSTON — The Judiciary Committee of the Massachusetts House and Senate heard testimony last Monday on H 5498, the "consenting adults" bill. The proposed legislation would amend the commonwealth's laws which currently make certain private, consenting sexual activity a crime. The bill would continue to make "unnatural or lascivious acts" committed in public or by force punishable under law but would exclude sexual activity committed in private by consenting adults. The bill has been introduced into the legislature for the last several years but has never passed. Always considered the least likely of the gay rights bills to be approved, the bill's chances this year are considered slim.

Rep. Barney Frank was the first speaker in favor of the bill and he told the committee that "The Commonwealth should bring the statutes into compliance with the decision of the Supreme Judicial Court in the case of the Commonwealth vs. Balthazer." Frank emphasized that the bill "would not change the current age of consent." Former Rep. Elaine Noble also spoke in favor of the bill and said "its passage is long overdue." Robin MacCormack, Boston Mayor Kevin White's liaison with the gay community, stated that "the criminal code as a whole can only be strengthened when we divest it of archaic and unenforceable intrusions in the lives of our citizens."

Asserting that the bill "simply allows citizens the fundamental freedom of choice within a private context," Boston Human Rights Commissioner Buford J. Kaigler also spoke in favor of the bill. Kaigler was sure to emphasize that "it is clear that the act does not apply to non-consenting persons or minors" and "it does not allow for public behavior that might offend the sensibilities of citizens."

Dr. Sally Lunt, chair of the Massachusetts Women's Political Caucus, told the committee that "we believe it is not the function of any government to determine the private sexual behavior of its adult

citizens." Lunt urged passage of the bill "if only to free our police forces from the business of entrapment, harassment, and intimidation."

Other speakers in favor of the bill were Homophile Community Health Center directors Dr. Richard Pillard, Susan Rosen, as well as Ann Maguire, co-coordinator of the Massachusetts Caucus for Gay Legislation (MCGL). Maguire presented written testimony from the North Shore Gay Alliance and from Citizens for Participation in Political Action (CPPAX). Robert P. Wheatly, representing the Unitarian Universalist Association, also addressed the committee.

No one spoke against the bill.

## Boston Police Officers Appeal Suspension

BOSTON — The Massachusetts Civil Service Commission hearing on the appeal by two Boston police officers of their suspension on charges of abusing three gay youths was concluded on Wednesday, March 14. Rev. Randall Gibson of the Charles Street Meeting House, Lt. David Walsh of the police department's Internal Affairs Division, defendants Thomas Clifford and John Gillespie, and Officer Peter Jerome, testified during this session. The officers had been suspended for three months without pay after the IAD investigated charges that they physically and verbally abused the youths, failed to submit incident reports, and gave false statements to their commander and the IAD (see GCN, Dec. 23, 1978).

Rev. Gibson told city counsel John Fieldsteel that he visited complainants Marc Wood, Larry Brown and Amandio Guerriero on Aug. 18, 1977, the morning after the incident. Marc and Larry showed him their bruises, and he advised the youths how to file a complaint.

Frank McGee, counsel for the Boston Police Patrol Association, asked Gibson if he took pictures of the bruises or took the youths to a doctor. Gibson replied that he had



### Strikers Win at WBCN

Boston radio station WBCN-FM staffers celebrate the settlement of their 21-day strike against Hemisphere Broadcasting Inc., the "alternative" rock station's new owners. The victorious strikers include (l-r) Charles Laquidara, Tracy Roach, Jim Parry, Oedipus, Mark Parenteau, and Susan Sprecher. Staffers went out on strike after the station's new owners fired almost half of the station's personnel; they are all back at work now after the union won its demands for reinstatement of all personnel, recognition of the union as rightful collective bargaining agent, and a three month period of review before any layoffs can be considered. Strikers received support from listeners, rock groups, and advertisers. Station advertisers cancelled their spots during the strike, listeners joined the picket lines, and rock groups helped organize benefit concerts.

no camera and the youths didn't need medical treatment. "In retrospect I wish I had, but that wasn't on my mind then," explained Gibson. McGee accused Gibson of exploiting the youths, charging that "you have been looking for a vehicle to get the police." "I think that is an unfair statement," Gibson retorted. "When people are abused, they have a right to redress their grievances."

A week after the incident, the youths, one of whom had been told to "get out of town," went to the IAD accompanied by GCN reporter David Brill. They told their story to Lt. Walsh, who investigated the case. Walsh also heard testimony from Clifford, Gillespie and Jerome, who transported two of the youths to the District Four station when the incident occurred.

At Wednesday's hearing the three officers gave conflicting stories, and each version differed from the original statements they gave to Walsh.

In summary, McGee said what happened that night was a routine incident. Two officers responded to a late-night call for help from an elderly gentleman who said he had been robbed by gays who congregate in Park Square every night.

After the police apprehended the suspects, however, they couldn't find the victim. There was no basis to charge the suspects, so they were released. McGee pointed out that the youths filed the complaint a week later, and submitted no proof that they were injured. "It's easy to grandstand these things. Somebody saw a chance for a *cause célèbre*," complained McGee.

Fieldsteel cautioned the hearing officer to "keep in mind that [charging a police officer with abuse] is a difficult thing to do," that the young men might well have been afraid, and that they had nothing to gain. Despite their inexperience as witnesses, he continued, the youths "presented a straightforward, consistent and credible account." The officers, who are experienced witnesses and trained to be observant, gave testimony which was inconsistent internally and contradicted one another. There is no question that the youths were arrested, Fieldsteel argued, yet the officers filed no arrest or incident reports or release forms, "perhaps in hopes that the incident would be forgotten."

The hearing officer, William Kotski, now has to review the testimony. His decision should come within the next six months.

## Black Women Memorialized

By Jil Clark

CAMBRIDGE — More than 200 women and a few men gathered together last Saturday at the Cambridge YWCA in remembrance of the five black women murdered in Boston in the past six weeks. Rally leaders spoke or sang about their belief that the murders are not isolated events but rather indigenous to "a racist and misogynist culture."

Lesbian poet Stephanie Byrd read her poem "Quarter of a Century": "Born into a place where I have no say / I live with the ghosts of slaves / Whose blood still colors my dreams / . . . my body aches from unseen beatings . . ."

Sarah Small, Roxbury resident and aunt of one of the recently murdered women, put forth a plea for definite action to protect women walking on the streets of Boston. "We're always meeting. We all get together and all say a lot of things and then we go home and wait for the next meeting. . . ." Small, a campus minister at University of Massachusetts, asserted that, "This system is not set up for me — not only because I'm poor and black, but because I'm a woman. . . ." She concluded that women must now unite to form their own protective network. "I'm tired of waiting for somebody else to solve my problems . . . If I've got a headache, I don't ask you to take the aspirin for me. . . ."

According to Small, Boston police have not caught the murderer because they are searching for a black man, and would be reluctant to charge a white man with the crime. "The police are looking for the murderer in Roxbury. When they don't find him there, they just stop looking."

In keeping with her conviction that women must now organize to defend themselves, Small suggested that women buy C.B. radios in order to establish a round-the-clock system of communication with each other.

Following Small's call to action, women from the Boston area feminist community gave a martial arts demonstration. Other participants in the rally programming included Hillary Kay, black woman-identified singer, guitarist and composer.

## Gay Lawyers and Law Students Gather in New York

By Cindy Stein and Doug Andrews

NEW YORK — Several hundred gay men and lesbians convened at New York University last weekend to take part in a conference on gay rights and the law. The weekend long events were hosted by Lesbian and Gay Law Students (LGLS) of NYU and marked the second time that attorneys, legal workers, and law students committed to fighting for gay rights within the legal system joined together to discuss and share information and strategies. The first such conference was held in San Francisco last fall at Hastings College of Law.

The keynote address was given by the newly elected New York State Attorney General, Robert Abrams. Abrams, a long time supporter of gay rights during his tenure as Bronx Borough President, reaffirmed his commitment to "do everything in my power" to bring about changes in the law favorable to lesbians and gay men. He spoke of the tyranny of the majority against gay people which takes the

form of a "mindless hysteria . . . fueled by people's ignorance" and called upon the courts to counter this force and restore balance in our government.

Addressing himself to a major issue of the conference, the role of the gay lawyer, Abrams cautioned those attorneys who litigate gay-related issues to realize the total impact of the case on gay people and to achieve results by educating both the judiciary and the public.

The Attorney General received sustained applause when, discussing the decriminalization of homosexual conduct, he said that all evidence shows that child molestation, an argument used against gay rights, is in actuality a heterosexual, not a homosexual phenomenon.

Abrams' address was preceded by a short speech given by Dean Norman Redlich of NYU Law School who stressed that the focus of the law school was in the establishment of a law center, encompassing a variety of student activities and clinical programs, instead of a school which instructs students on legal theory.

The final introductory address was given by Attorney E. Carrington Boggan, the chairperson-elect of the Section on Individual Rights and Responsibilities of the American Bar Association and the co-author of the American Civil Liberties Union's publication, "The Rights of Gay People." Boggan outlined, at length, the various court opinions which establish a constitutionally ensured right of privacy which, he said, must be construed to encompass the protection of gay people.

### Gay Bar Rejected

The conference, entitled "Law and the Fight for Gay Rights," was concluded on Sunday with a plenary session in which all participants came together to discuss and vote upon a proposal drafted by LGLS for the establishment of a national Gay Bar Association. Discussion was conducted by way of an "open mike" forum in which any person who so desired could speak to the proposal. Much of the discussion consisted of apprehensive and negative remarks on the part of speak-

ers who voiced doubts as to whether a need existed such an organization. They also questioned whether or not groups already in existence, such as the National Lawyer's Guild and the American Bar Association, which have gay rights committees, fulfill such a need.

The proposal was tabled in favor of an alternative resolution whereby a study group would be set up, with the cooperation of New York's Lambda Legal and Educational Defense Fund, for the purpose of drawing together all those individuals and groups who have an interest in the creation of a gay bar association in order to analyze needs and formulate a concrete plan.

During this final session, discontent was voiced concerning the lack of lesbian presence in the panel presentations and in the addresses before the entire body. Only about one fourth of the conference's participants were women. A lesbian spokesperson from LGLS defended the conference's organizers by stating that earnest attempts were made to in-

clude a greater lesbian participation. However, prior commitments on the part of many of those approached presented an obstacle, she said. A group which is meeting to organize the next gay legal conference pledged itself to attempt to provide a wider range of participation by both lesbians and gay men.

During the weekend, those attending the conference participated in three sessions of panel discussions concerning such topics as "Securing Gay Rights Through Constitutional Litigation," "Defending Gays in Criminal Proceedings," "Securing Child Custody for Gay Parents," "Lobbying Strategies to Secure Gay Rights Legislation," and "Providing Legal Services to the Gay Community."

Concluding remarks were given by Attorney Donna F. Fichens, Director of the Lesbian Rights Project in San Francisco, who spoke on the topic of "The Role of the Gay Lawyer." She urged gay and lesbian attorneys to actively work to secure gay rights by means of the legal system.



# Gay Community News

## THE GAY WEEKLY

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## my opinions have changed

To the Editor,

I would like to thank you for the publication of the article "Women/Girl Love" by Beth Kelly. Since I wrote a letter to you several weeks ago on "Man/Boy Love" I have been following the controversy attentively. My opinions have changed somewhat since writing the letter — especially after reading a couple of personal accounts by men involved in such relationships when younger. My belief in the importance of looking at such relationships from the point of view of investigating the power dynamics still remains. However, I now believe more in the possibility of equality, and advantages and rewards for both people involved than I did before. Somehow the whole debate is touching on very important issues as to the nature of sexuality (both male and female), power dynamics in relationships, and the beginnings of sexuality, which I have not seen dealt with in such an honest (albeit strife-filled) manner before. I do not appreciate the names that some women (such as Robin Morgan and Andrea Dworkin) have been called but I find the energy of the discussion exhilarating and thought-provoking. I would like to further encourage people of all points of view to write in — the debate needs more diversity, not less. I stated in my first letter that I did not feel this was a "lesbian issue" — I now believe I was wrong. Although I may not agree with Thorstad's view on man/boy love I think it's an issue that lesbians need to debate as vigorously as gay men are — if only because it begins to reveal the roots of our sexuality also.

Which brings me to Beth Kelly's article. I was very moved by it, because of its honesty in describing feelings and events which we usually end up trying to pretend don't exist. I have been struggling with the "denial of the heart of our oppression" that she refers to, and feeling that there is largely silence on this, and wondering what was wrong with me. Feeling like I was the only one around who questioned herself — so it is good to see such validation.

I have not experienced a relationship with a much younger or older woman — however, Kelly's article reminded me of an incident which happened late last year. I was visiting some friends, and their nine year old daughter was visiting for the holidays. I had never met her before. She was very energetic, bright, and friendly. She really took to me in the few hours I was there. She was not only friendly, but affectionate in a way that I would have to call sexual or sensual. I was quite flabbergasted, having never encountered this before, and I did not know how to act. (The story of Kevin and Brian reminds me vividly of my experience). She was acting in this way to all the women who were there, and being friendly, but not affectionate in the same way, to the men. I was really struck by the impression that she was liable to grow up to be a lesbian. Her father did not seem to observe any of this, and evidently her mother and stepfather (she has divorced parents and lives with her mother) knew nothing of it either. Childhood sexuality exists, and adults are shocked and astonished while the children know nothing is wrong. Somewhere along the line most of us forget our childhood sexuality, and are shocked when we see it again.

Thank you,

Rebecca Lesses  
Santa Cruz, CA

## the child within

Dear GCN:

About men loving boys and women loving girls — sexually and otherwise, until we are able to love one another *regardless* of race, sex, and age, none of us will be free, ever.

Those who can not accept and enjoy a child's sexuality can not accept and enjoy fully their own sexuality, gay or straight. If they examine their feelings, they realize how much they resent the child's pleasure and envy the adult's experience. But most tragically, they fear and destroy the sensuous child within themselves.

A. Anderson  
Boston, MA

## still struggling

Dear Letters Editor,

On page 5, in GCN vol. 6, no. 30 (Feb. 17) a letter entitled "we struggle now," appeared. The writer, Gordon Montador of Toronto, Ontario misquotes me, no doubt because his version of what I said is far better suited to his argument than what I actually did say. Montador says that I said, "shoot the madmen in our midst (italics mine)". What I said was, "shout down the madmen in our midst." A qualitative difference, don't you agree?

Nancy Walker  
Boston, MA

GCN welcomes letters to "Community Voices". If at all possible, your letters should be typed and doubled-spaced. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, GCN, 22 Bromfield St., Boston, MA 02108

## socialization

Dear Friend,

Your letters column has become something of a ballot box for coverage of the man/boy love issue. I would definitely like to cast my vote with those who want continued coverage. Although I am not impartial in the matter, I am moved by the anguish of the many lesbians who have written to say that they do not agree with the extensive coverage and do not feel that the issue is central to gay liberation.

Might it not be helpful to suggest (I do no more) that the man/boy love issue may *not* be central to gay female liberation, but may be central to gay male liberation (I really think the two processes are distinguishable, as are women's liberation and men's liberation more generally).

The very intensity and frequency of occurrence of man/boy love bears witness to a bio-social phenomenon which simply does not exist to the same degree among women. Not just boy-lovers, but gay males generally, have an extraordinary predilection for youthfulness (just witness the classifieds).

Could I suggest, further, that there is something in the socialization process of young males which dictates the need for a time at least, of tender attention from an older male? I have often thought, for example, that man/boy love experiences could do a lot to undercut the development of machismo and other ugly aspects of the usual male personality — and it could do this both for the man and the boy. My own knowledge of boy-lovers, for example, indicates that many of them play the "passive" role to the boy. It can be extraordinarily liberating for a boy to know that men are even capable of such a role, so intensely does the larger society drum into the boy's mind that men must be active, aggressive, penetrating.

I sympathize with gay women who are bothered by this issue, but I really feel that further investigation will reveal that the issue of man/boy love touches directly on the way society develops the male personality and thus on the way society treats women. If so, then it is a vital part not only of gay liberation but of society's whole sexual liberation.

Sincerely,

J. Owens  
Boston, MA

## misguided

Gentlepersons:

The national media are devoting much attention now to the possibility that this country might stage a Constitutional Convention soon over the issue of balancing the Federal budget. Such a Convention would be our second in history, the first having been held in 1787, and would provide a unique opportunity for special interest groups such as gays, women, and minorities to vie for Constitutional recognition.

The proposed Balanced Budget Amendment, supported according to recent polling by seven out of eight Americans and already backed by 27 state legislatures (34 states will have to petition the Congress to hold the Convention) has received the support of liberal and conservative heavyweights ranging from Senator Howard Baker to California Governor Jerry Brown — both Presidential hopefuls. If enacted, it might go far toward reducing taxes and stabilizing our economy. Currently, about \$50 billion is spent from tax money to pay interest on the Federal debt. Notable and puzzling is the Carter Administration's adamant opposition to the plan.

If Congress is faced with 34 state legislatures' demands for a Convention to amend, it could block the Convention by passing the Amendment itself. Proponents of the Constitutional Convention say this might lead to a sloppy Amendment, filled with loopholes. More importantly, I feel, if Congress blocks the Convention, it will block the chances of other Constitutional issues — such as gay rights — being acted upon by amendment.

A single-issue Convention is unlikely, and if gay and other minority interests fail to take an active role in promoting it, it may not happen at all. If it does happen and no discussion takes place on issues important to us, such as guaranteeing our rights as American citizens, we will have missed a once-in-a-bicentennial chance.

Support for the Constitutional Convention may be voiced to state legislators (it probably wouldn't do much good to write to your Congressperson) here and in other states, particularly where official support has not been stated. The National Taxpayers' Union, prime mover in the drive to stage the Convention, can provide a list of those states. Only seven more states will have to petition Congress before it must decide. Send them a message now.

Optimistically,

George Androvette  
Jamaica Plain, MA

## gay legislation

Friends,

The passage of gay rights legislation, given the circumstances both inside and outside the gay community, may not have been possible in 1977. Joe Martin and friends, myself included, all did the best we could, and part of our reward was the development of a mutual respect.

Another fight lies ahead. Perhaps the same fate awaits us. Certainly we need all the help we can get. Happily, Joe, Elaine Noble, Barney Frank, Ann Maguire, and many others are once again giving their personal time and energy — and it shows.

If we can match the level of dedication evident in the total 1977 effort, and learn naturally from the errors we shared, we will be accomplishing a great deal. My thanks to the workers.

Dave Drolet, Coordinator  
Mass Caucus for Gay Legislation  
Boston, MA

## this & that

Dear Editor,

First of all, I want to express how pleased I am with your expanded letters section and the coverage you've given to the man/boy love issue (while now at 22 sex with "construction workers, cowboys and policemen" is plentiful in NYC, I think about my sixth grade crush on a gym teacher and not being able to do a damn thing about it!) I think it's about time that lesbians and gay men do some serious reflecting on their "crushes/first loves" as adolescents with adults before making blanket condemnation of pederasty. I especially would like to see an article dealing with girl/woman love in our community since I know that lesbians can't be immune to this phenomenon of intergenerational sex, since GCN is in the forefront of presenting feminist perspectives in the least "ego shattering" means to gay men. I rely heavily on you to keep me informed of what my brothers and sisters are thinking about nationwide — no other gay paper does it better!

I too was bothered how Garten's review in GCN (and also *Gaysweek* NYC) panned "Walls to Roses" — putting it into the same closet category as the Village People. To see this put-down of the collective male energy on this excellent record of men's music was disheartening — I hope that both sexes will get this record for their collections and play it for their relatives and friends. It is a valuable tool for consciousness raising on becoming *less* sexist, racist, in our lives.

Finally, on William B. Kelley's letter about GAA/NYC (2/17/79) I have rarely seen GAA be "overblown" or showy — they don't deal with rhetoric but with a *gay activist* perspective on issues affecting our community. The closety, conservative mentality of some gay men and women who claim to represent 20 million of us in the USA oppresses me just as much as Bryant, Maressa and Briggs. I am different than "straights" but deserve the same rights — why must I feel pressured by the Bruce Voellers to fit into the mainstream society like everyone else (a society that hates gays, women, sexual and racial minorities?) Only gay men and lesbians can represent gay men and lesbians. GCN helps in this process and I'm thankful for that.

A closet mayor in NYC who can quietly give big-wig city politicians raises in pay, who won't make the financial deals to get a gay rights bill passed is oppressive. Authors who present the entire gay community as 1940s queens destined to die in drug induced despair and loneliness or as sex crazed people who "think with their cocks" and market their books towards straight society for their own financial gain is oppressive.

We should all realize that gay people oppress their sisters/brothers as much as straight bigots and fight the attacks on all fronts!

gay love,

Brian O'Dell  
New York

## ugh

Dear GCN,

In response to the new design format of GCN, I've one word: UGH. I had to keep turning back to the front cover to assure myself that it was still GCN that I was looking through. Having been a devoted reader of GCN for the past eight months, I've always basked in the glory of knowing that I was reading an exceptional gay newspaper, a gay newspaper unlike 99% of all other gay newspapers. What a disappointment it was to see my favorite gay newspaper take a turn for the worse, by trying to look like every other existing gay newspaper.

Stop! Go back! I want my old GCN in front of me; that unique, wonderful newspaper that had a style of its own. For the 'classifieds' section your new format is great, carried throughout your pages, it makes GCN look cheap. Anita and her friends can have schlock quality; let us see GCN's design lay-out equal the quality of its written content.

Nostalgically,

Keith M. Holt  
Boston, MA



# Speaking Out

## NGTF, Political Change, and Oklahomosexuals

By John Mehring

OKLAHOMA CITY, OK — NGTF came to town last weekend and departed \$3,000 richer. In return they left behind them a reinforcing message of closetry, power politics, myopia and naivete. What happened is a case study of NGTF as an exemplar of what gay liberationists might term the David B. Goodstein I-just-happen-to-be-queer (but-everything-else-is-just-fine) lifestyle.

Steve Keller and I have been heavily involved in gay movement work — in particular through the GAA and the GPU at the University of Oklahoma in Norman for over two years. During that time we have also made occasional forays into OK City, which is a short 20 miles north geographically but due south in every other regard.

Oklahomans for Human Rights (OHR) is the only “gay” organization in OKC (except for MCC). OHR was founded in early 1978 in an atmosphere of “secrecy and fear” — the founder’s own words — somewhat reminiscent of the early days of the McCarthy period Mattachine Society. The organization consisted then as it does now of closeted gay professionals, overwhelmingly male, white, conservative and well-off. The group is led by Bill Rogers, who is associated with a fairly prestigious downtown law firm, keeps his black servants in livery and is a personal friend of NGTF’s Bruce Voeller. OHR is incorporated under the laws of the state of Oklahoma and is governed by a board of trustees which appoints two co-chairs, one male and one female, to “head” the group. However, the director of the board, Rogers, is clearly in complete control.

OHR, through Rogers, invited Voeller and the other co-director of NGTF, Jean O’Leary, to OKC for two fundraisers on the weekend of February 17. Steve and I made plans to attend the dinner speeches as observers.

After we heard the speeches of Rogers, O’Leary and Voeller and the questions and answers which followed, we were struck by the similarities between what we were experiencing at this NGTF dinner and what we had experienced at an anti-IWY exhibit and forum we had attended as observers last year in Norman. The sentiments at the two events were obviously divergent but the “approach” at both was identical. Both groups talked of social and political change in abstract, national terms, neglecting to analyze or even mention what was occurring on the local level and what individuals and groups could do to either combat that change or promote it. In my memory, however, the anti-IWY people seemed to have made a stronger effort to tie in the personal with the political than the NGTF people. Somehow the political struggle for them produced a deeper commitment and a more meaningful personal involvement. But in reality I think that what was present last year was only a cathartic rite, just another ephemeral revival of the spirit designed to reassure and console the individuals there who felt threatened by the trends of society. Those fundamentalists were no more interested in the nitty-gritty process of changing society and their own lives than those NGTF types who appeared at the dinner last week.

Voeller’s “treatment” of our local situation was significantly revealing. After detailing the gains of the gay movement nationwide in a relatively short period of time, Voeller conceded the “problematic” nature of Oklahoma and Arkansas. Concentrating on Oklahoma, which has a Briggs Initiative-type law and where gay students at the University of Oklahoma still don’t have recognition on campus after eight years of struggle, three organizations, and three lawsuits, Voeller called for more “progress.” But Voeller, as did all the other speakers (including Rogers), deliberately avoided all references on the one hand to the very organiza-

tions, people, philosophy and actions that have made Oklahoma problematic in the first place and, on the other hand, left out the efforts, organizations and individuals working — with more desperately needed — to relieve Oklahoma of that dubious status. Not once was oppression in Oklahoma defined, not once was Oklahoma activism commended or even noted. Not once were the names and histories of the GCA, GAA or GPU ever enunciated — the only three gay activist groups in the Oklahoma City metropolitan area’s history (all of which have commanded and generated much publicity and interest). Here again was the conspiracy of silence, a straight whitewash from the denizens of NGTF no less! Praise it or damn it, social and political change is much easier to handle when kept at a comfortable distance, far removed from personal implication. This was the evening’s message coming through loud and clear.

NGTF members and fellow-travellers can effortlessly bask in the progress the movement has made. They are able to feel the effects at the same time that no real changes have taken place. Checks are periodically written and, in return, better programming on TV appears and “demands” are presented at the White House. And these same people can still consider themselves individuals who just-happen-to-be-homosexual. In fact, if it weren’t for this one “little” quirk of fate, everything for them would be just fine. Society for these people is only impingingly wrong in one area — their “privacy” area — and once that wrong is corrected by educational efforts (through dialogue, etc.) then there will be an end to their cognitive dissonance.

In the meantime all potential for real change is kept closely under wraps. For who knows, truths might be revealed that should and must be avoided at all costs. Chief among these truths is the all-pervasive, structural homophobia and sexism in our society. And, to take it further, the interconnection between this and other systemic oppressions. What then was first perceived as a lack of understanding and knowledge has now been exposed as only the tip of a gigantic iceberg which has frozen us all into a dehumanized existence. To become fully aware of our plight and then seek our liberation; this process threatens to destroy our elaborately embellished ship of state. Thereafter it would be clear that radical personal, political and social change is the sine qua non for any kind of meaningful life. This is the last thing people accustomed to privilege, status, the *Wall Street Journal*, organized religion, Democratic/Republican politics, and money want to be confronted with.

Voeller knows this. O’Leary knows this. And Rogers knows this. Their lives epitomize that very desperate quest for respectability over authenticity, abstraction over substance, and vicariousness over engagement. NGTF is the organization, the *Advocate* is the mouthpiece, Voeller, O’Leary and Rogers, the spokespeople. They are all dedicated to sanitizing gay liberation for the masses of homosexuals who just-happen-to-be-queer.

“Speaking Out” is the column designed for the benefit of GCN readers. It is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your thoughts, ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. The opinions expressed in “Speaking Out” do not necessarily reflect the views of the newspaper, the staff or the advertisers. Speaking Out, GCN, 22 Bromfield St., Boston, MA 02108.

## Community Voices

### buzz words

Dear GCN:

In “Men and Boys: Appropriate?” (*GCN*, 1/13/79) Nancy Walker asks, “Does knocking capitalism add anything to his [David Thorstad’s] argument? . . . How can we in conscience complain about the lack of support, in general, for the gay movement on the part of well-to-do gays when we take such gratuitous pot shots at them in media which are supposed to be for the entire gay community?”

Point well taken, Ms. Walker. Even in an article on man-boy love we are told of “the white, male, capitalist, heterosexist dictatorship in which we have the misfortune to live.” This is precisely the kind of ranting that turned me totally off from gay politics, as well as the *GCN*, two years ago. I’ll never forget the night a leader of an activist Boston-based organization told me his group was “allowing” conservative gays to help in an effort to gain passage of a rights bill in the Massachusetts legislature. “We can use their help,” said he, “for now . . . anyway.” How divisive and patronizing! It is a tragic mistake to view the entire gay community from this narrow perspective. Deduct adherents of the radical left from the total gay population and something more than card-carrying conservatives remain. While the efforts of left-oriented gay activists in our fight for freedom cannot be praised enough, we cannot afford to discount the potential contribution of other-than-radical-left gay women and men.

The ritualistic use of “capitalist, racist, sexist,” etc., in fact, contributes about as much to our understanding of complex social problems and our ability to cope with them as the use of, say, “pinko, Commie, queer.” Of course there are alarming racist and sexist currents in our society, however the chains of prejectives (it seems “you can’t have one without the other” as the song goes) are used not to heighten our understanding but to produce a particular emotional response. The hope is that if the reader, or listener, has not yet been conditioned to curl upper lip and snarl upon mere mention of the Hated Words, (s)he will soon learn to. This rhetoric is not necessarily the product of an inarticulate, unintelligent bunch — far from it. It comes from people who are either the victims of

semantic conditioning themselves or who are making a dangerous assumption. When you try to play Pavlov’s Puppies with your audience you assume that either they cannot think for themselves or that they should not be allowed to, a denial of every humanistic value in the book. If you feel your message cannot be understood or accepted unless swathed in dramatic slogans then perhaps you ought to re-examine your beliefs and motives.

I look to writers of thought pieces in *GCN* for insight and clarity. These can be found in abundance in Nancy Walker’s columns. Even when I disagree, Ms. Walker’s mature and thoughtful analysis prompts me to at least re-examine my original position.

The excessive reliance on inflammatory rhetoric on the part of both the radical left and radical right will probably forever relegate both groups to “the fringe.” This is hardly their goal. Get off it, spokespersons for the radical left. Don’t turn me off to your message totally, as champions of the far right did long ago. Don’t hide your insights and contributions behind a simplistic code. When I read the epithets I am simply going to turn the page. How can you possibly influence me then? I mean, for Semantics sake!

Joel Laski  
San Francisco, CA

### choose to love

Dear Community Voices,

Although I disagree with his opposition to man/boy love, I thought Steve Trudel raised some important points in his letter (*GCN*, March 3), especially in his urgent appeal that we all accept and experience the pain that is part of being alive. I would add an appeal to express it. Out loud.

But I would also ask Stephen how he will “struggle for children’s rights,” presumably including the right of sexual choice, and at the same time “place a great wall” between those young people and the older people whom, in many cases, they would choose to love.

Sincerely,

Marshall Burns  
Cambridge, MA

### sold out

To the Editor:

I just read your article on Philadelphia’s Conference on the March on Washington. As a participant I wish to add something.

According to your story, the motion to “revise the age of consent” was changed to a motion to protect lesbian and gay youth from any laws which are used to discriminate, oppress, and/or harass them in their homes, schools, and social environments. This was approved by certain members of the Youth Caucus and the Women’s Caucus.

As a member of the Youth Caucus I take offense to that change. The YC worked hard to come up with a motion that we all could support and when it was brought up in the General Assembly it passed. But then certain members of the Women’s Caucus sabotaged it. They went against what was the majority vote of the Youth Caucus. Yet these same persons had expected and received Youth Caucus support for Women’s Caucus demands. This was because the Youth Caucus in general felt that the women at the conference knew what they were asking for and as it directly concerned them we voted for their recommendations. Yet some of these same people refused to grant the legitimacy of our motion, and, after many delegates had left the conference, they drafted a “minority position” on the revision of age of consent. The idea of this “minority position” quickly usurped the place of the accepted motion and after a token mailing was sent out, they changed the motion.

I am not a misogynist nor an advocate of the “intimidation of girl children by heterosexual men.” Yet I feel sold out. I believe this march will be the greatest thing that has ever happened in our movement. But I shall also see it with mixed emotions. Once again, Youth have been given our chance to say something. And when we said it, “the powers that be” decided it was wrong and changed it.

Glad to be gay — everyday,  
Kevin George  
People’s Gay Alliance  
Amherst, MA

### onward, with seriousness

Dear GCN,

I would like to thank Beth Kelly for her articulate, intelligent speaking out article on adult/adolescent love. Before reading her article, my feelings on the controversy were mixed, but I feel much stronger now about a child’s right to choose his/her sexuality, when and with whom he/she wants, in a social atmosphere free of taboo.

However, there are a couple of other issues not being dealt with in that or other articles and letters. One is, just why would an adult want to have sex with a child in the first place? Myself, I find the notion unattractive. To each his/her own. But just what is really behind that need? My initial response to that question would be, immaturity. Is it? That brings us to the other issue, our culture’s obsession with youth and aging. Our traditional value system says young is beautiful, old is pathetic. We must overlook this, and I feel that the glorification of man/boy love in particular is a threat to the transformation of social values. We should accept adult/adolescent sex, yes, but let’s back off a little on some of the romantic notions I’ve seen in the pages of *GCN*.

In summation I would like to say that the issue of adult/adolescent sex is bringing out a lot of hysteria in our community. One side is condemning, the other is glorifying, and neither side is really examining their own reactions, or studying the issue as if it were just another problem to present to society at large to discuss, as we would with other obstacles to overcome in our collective struggle toward civilization. Beth Kelly’s article has started that process, and has raised the level of discussion to a tone of seriousness.

Sincerely,  
Kenneth Sjonnesen  
Roxbury, MA

#### Fridays

**GCN needs volunteers on Friday nights to help send the paper out to subscribers. 5 p.m. on 22 Bromfield Street.**



## Columbia's Embryonic But Active Gay Movement: An Analysis

By Allen Young

MEDELLIN, COLOMBIA — An embryonic but increasingly active gay liberation movement in South America is a little-known fact of life in the politics of the continent. Not surprisingly, straight journalists, including leftists, prefer to inform the public only about the familiar images of guerrilla war, Marxist students and so-called radical priests.

There is an assumption, a racist one perhaps, that people struggling for social change in poor countries such as Colombia could not possibly be dealing with such issues as feminism, gay liberation, ecology, or the internal racial divisions they experience.

But they are.

The *Movimiento de Liberación Homosexual*, founded here in Medellin, Colombia's major industrial center and capital of the generally conservative Antioquia region, promises to assume an increasing importance in the political panorama of this nation of 24 million people. It may take time, but the seeds are being sown now.

So far, the MLH, in its four years of activity, has produced numerous discussions (ranging from small secret meetings to a large public forum in the university), the formation of groups in several large and small cities, the publication of a little magazine (*El Otro*, circulation 2,000), contacts with jurists, legislators, psychiatrists and priests, and communication with gay liberationists in other Latin American nations as well as in the U.S. and Europe.

According to León Zuleta, the most prominent spokesperson of the MLH, it is only a matter of time before Colombia's gays "take to the streets," but the next step for the group will be a national confer-

ence which, he hopes, will take place later this year.

As might be expected, Colombia's gay movement has strong roots in the nation's left. Zuleta himself is from a left-wing family, and though he still lives at home (at 26, he's a graduate student in philosophy), his political development has put strains on his relationship with his family. Both his mother and his father, and several of his siblings, belong to Marxist-Leninist parties or sects that do not approve of homosexuality.

The gay movement was initiated, Zuleta explains, largely in response to the "asexuality of the left." He notes that "in this asexual left, one discusses sex only to moralize about it in the most bourgeois way, while the left's own activists are considered to be abstract, without sex."

In 1975, a group of leftists fed up with the authoritarianism of the left, its elitist hierarchy and its bureaucratization, founded a magazine called *Carreta Libertaria*, and out of that publication came not only the MLH but also radical feminist groups and lesbian groups. (The MLH, while it includes some lesbians, is primarily a gay male group.)

The Colombian gay activists I met are all left-wing intellectuals, some with involvement in the arts, all apparently well-read in economics and especially interested in writers who deal with sexual politics. They are vociferously outspoken in their criticism of existing left groups in Colombia. They have also engaged in debate with Cuban communists about Cuba's anti-gay politics, and one gay Colombian leftist on an official delegation was expelled from Cuba a few years ago.

Zuleta points out that socialists pretend to have solutions for the

problems of the workers, in terms of their exploitation and their miserable economic situation, while completely ignoring the "cultural and sexual misery" experienced by the poor. Angry about Marxists' "purist and idealist conceptions of the workers," Zuleta and other MLH activists hope to contribute to an expanded vision of social change.

Already, the MLH is dealing in its discussions with such issues as prostitution, transvestism (widely practiced, especially among the poor), sexuality and sex roles. Along with feminist groups, the MLH has taken a clear position against the nuclear family, in favor of legalized abortion and contraception ("as distinct from the population control campaign waged by imperialism"), and "against virginity as a repressive concept."

Police harassment on the streets and in cafes and bars frequented by gays is another issue. At one gathering I attended, an MLH member told the others of four persons being arrested by the police at the Sayonara, a restaurant popular among gays. The four were released after the police obtained such information as name and address of parents.

The MLH functions largely in terms of a dialogue — or a proposed dialogue — with the existing left, perhaps because its members believe that the left's ascension to power is not far away. While a few groups, such as the influential Communist Party, are closed to dealing with the issue, other groups are more open-minded. Interviews with Zuleta have been published by a few leftist papers, and at least one leftist party, a Trotskyist group, has taken an overt stand for gay rights.

At one gathering organized by the MLH, on the politically effervescent campus of the University

of Antioquia, Zuleta spoke before a large audience and was warmly applauded when he criticized the sexual politics of the traditional left. However, he and other MLH members have experienced rejection, ridicule and indifference as well.

Zuleta told me that one of the biggest obstacles faced by gay and feminist groups is the left's current desire to strengthen its shaky alliance with the Roman Catholic Church. So-called radical priests are willing to agree with the left on economic issues, but not about such social issues as contraception, abortion and homosexuality. It could certainly be argued that the Church is hopeless on these questions, but the MLH has found some sympathetic priests, and this could be an area where groups such as Dignity could open up communication and dialogue between U.S. and other nations.

Meanwhile, the gay movement in Colombia has developed a list of immediate and long-range goals, including such diverse considerations as "recreational parks open to sexual life" (even heterosexual "necking" is prohibited in Medellin's lovely botanical garden where Zuleta and I had some of our talks), and changes in the national penal code which currently outlaws homosexual acts.

The MLH is also "against the consideration of homosexuality as a sin, abnormality, sickness and immorality, and, in concrete terms, against the position of the World Health Organization," and it calls for "sex education for children and young people that is neither sexist nor anti-homosexual."

Last fall, at a national conference of psychiatrists, psychologists and psychoanalysts in Medellin, the MLH distributed a long "message" attacking the "misogynist morality" and the anti-gay preju-

dice of those professions. Similar efforts are being made toward changing the attitude of the established left and the major parties that control the government.

According to Zuleta, the development of the movement in Colombia has been a response primarily to the experience of Colombian gays within the *macho* culture of the intellectual left.

Zuleta notes that Colombian gays have had a lot of contact with European gay thought — more than North American — perhaps because gay liberationists in Spain, France and Italy are more politicized in traditional Marxist molds, even when they criticize the left.

Certainly, he acknowledged, the North American gay liberation movement has been a source of inspiration, as news about gay activists in the U.S. has been carried in the Colombian press (and there is a considerable amount of travel between the two nations, separated by round-trip air fare of less than \$200). Marxist-Leninists are in a very weak position when they try to taint the gay liberationists with "importing" their ideas, given the left's own connection to Europe.

Developments among gays in Colombia show that the gay movement is increasingly international in its scope and consciousness. The Spanish-language edition of David Thorstad's and John Lauritsen's book, the *Early Homosexual Rights Movement*, published in Barcelona, has been distributed in Colombia by the MLH.

In any case, Zuleta and his friends seem to be very interested in contact with gays of all nations. For more information about the Colombian gay movement, and for information on how to subscribe to *El Otro*, the MLH periodical, write to El Otro, Apartado Aereo 6525, Medellin, Colombia.

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# New York, New York

By Harold Pickett

I was born and grew up in small towns in south-central Kentucky. I hated it. I felt some terrible mistake was made — I was in exile and, from about my twelfth birthday on, looked forward to the time I would leave the area and begin my real life elsewhere. Later on, in high school, the objectives became much clearer: an apartment in Greenwich Village, college philosophy courses, poetry to write, and a male lover. Back then, too, I just wanted the freedom to let my hair grow long. This is a success story. Years later, writing from my Greenwich Village apartment before visiting my lover of the past six years, it's all worked out more wonderfully than I really even believed it would.

Of course, I felt like an alien 12 years ago when I finally left Kentucky. I was a gay boy in straight-town and straight always equalled "square." There weren't even any beatnik poets around, much less gay poets! It was the pre-Stonewall period. Now, the thaw of that pre-historic ice age is felt somewhat in south-central Kentucky, thanks to national news publications and television.

My first experimental sex occurred with childhood boy friends when I was around six years old. It was fun and enjoyable. My mother caught us once, though, spanked me, my pants down around my ankles. She told my father and he gave me another stern warning.

When I was around 10 years of age, my parents had a friend in his mid-twenties who would sometimes visit. A couple of times a year, he'd spend the night and we would share a bed. I made sure he'd see me undressing. In bed, I'd touch against him and lead to playing around under the covers. He warned me not to mention it to anyone. He didn't need to; I'd already learned the secrecy connected with homosexuality before I learned the word.

From about the sixth grade on, there were school friends discovering an interest in sex. We stayed over at each other's homes and spent enjoyable nights together. Some of these special friendships continued into high school.

Other sexual experiences in my early years happened during trips with my parents to such large cities as Louisville, Cincinnati,

and Atlanta. I'd get away for an afternoon at the movies and, if I was lucky, meet an "older" man in his twenties or thirties. I was usually lucky. Sometimes the sex took place in the theatre restroom. Other times, the man would have a hotel room or an apartment. Had we been discovered, I would have been severely punished by my parents and the man would have been sent to jail.

For years afterwards, alone in my room at night, I would fantasize and recall, one by one, those isolated encounters. I knew there were others like myself and that there was a secret underworld where we could meet and discover one another. We were different and "different" came to mean "special" to me.

After all of these years, one encounter still remains special to me because it seemed so exotic at the time. It was late summer and the week of the local County Fair. The carnival came to town and I went almost every night. A couple of times during the week I had lingered to talk with one of the side-show barkers. I didn't realize at the time how much of a flirt I really was. I guess there is such a thing as natural knowing. I was 12½ years old; he was 26. I know because I asked him. On the last night of the fair, I lingered longer and longer. He finally asked if there was any place where we could go. I agreed to meet him after the last show, around midnight. We went to the grassy banks underneath dark trees behind the race horse stables. I walked home that night feeling very special.

At 18 years old, I confided my homosexuality to an aunt. I thought we had a good rapport and I could trust her. She told my father.

He was hysterical. What had he and my mother done wrong? Who else knew? Who else was homosexual? He seemed crushed and felt himself to be a failure. I tried to reassure him. He wouldn't even discuss the subject in the house for fear someone in the family would overhear. He told his sister, my aunt, that if she repeated it to anyone else, he'd never speak to her again as long as she lived. We had our discussions outside in the car, with the windows rolled up. My father often broke into tears.

There were no psychiatrists nearby, but my father said he'd sell everything he owned to pay

for a psychiatrist to cure me. In the midst of the pressures, I agreed to see psychiatrists at Louisville General Hospital, some 120 miles away. I would have to check in and stay a week. I agreed to do so and at least talk with the doctors.

The psychiatrists were nice, I thought, although I had only short visits with different ones about three times while I was there. I said I was happy and didn't want to change and that my father was the one who was unhappy about the situation.

I was on the hospital ward with the alcoholics, attempted suicides, and others having similar serious problems. We shared a common TV-sitting room and a general depressing atmosphere. One incident occurred during the week that was reported by a nurse and entered into my record. It was significant and important. I couldn't believe it.

Every night around 8:30, a cart with milk and cookies was brought to the ward. The nurse would distribute the goodies to patients in the sitting-room. One night, in the midst of it, she was called to the front desk briefly. Everyone just helped themselves where she'd left off, which was OK, except for a blind man who was sitting alone against the wall. The nurse returned in time to see me serving him from the cart. I was only doing what I thought was natural. She seemed thoroughly impressed and thanked me profusely. The incident was entered into my record, noting my kindness and consideration to other patients.

When my father returned at the end of the week, they told him about the incident, about my consideration for others. They, remarkably, told him I didn't seem to have a problem accepting my homosexuality and didn't want to change. If he had any problems accepting my homosexuality, they would be glad to discuss his problems! They recommended I not stay any longer.

Leaving the hospital, my father said to me, "You could fall into a shit-house and come out smelling like a rose!" I smiled. I knew, while going against everything my father felt and believed in, that he couldn't help feeling proud about my good report and how I'd handled the doctors, he thought, to my own advantage.

# APRIL 29

## ALL DAY FOR GCN

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Volunteers from Gay Community News, Massachusetts Caucus for Gay Legislation and the Gay Speakers Bureau answered phones at public TV station WGBH for their fundraising marathon on Sunday, March 4.





## Pat Bond:

*I've got a great idea. How about a Wonder Bread couch? Wouldn't that be neat? You could just sink in.*

By Nancy Walker

When you're sent out to do an interview with the brightest star on the gay horizon, and interviews are not your "thing," what do you do — especially if both you and the star are wearing Mickey Mouse watches? You compare the size of the watches, establish that neither is an "original" and then you relax and enjoy the madness that ensues. On Sunday, March 11, between the end of her 3:30 performance of "Gertrude Stein" and the beginning of her 7:30 performance of "Conversations," Pat Bond very generously consented to be badgered by my questions, most of which were clones of the questions she's been answering almost continuously since the gay documentary *Word Is Out* opened last spring and catapulted her to fame.

I wish to thank Pat's friends (and mine) Ian Johnson and Kruk Krueckl for making this interview possible by extending their hospitality to my lover and me and having all of us at their home for supper. I also wish to thank my lover for helping me choose the questions I asked during that glorious, madcap couple of hours. Unfortunately, the medium of print prohibits the translation of subtle tonal nuances. The entire bubbling, five-way blitz on the tape is priceless and filled with laughter.

What follows is as much Pat Bond as I could extract from the frequently chaotic jubilation. It is not enough, not nearly enough. Pat Bond is a force, a dynamic, open person, loaded with talent, scholarship, humor and compassion. To get the full, delicious flavor, go see her whenever she appears anywhere in your vicinity.

Pat's favorite food is caviar, but eggplant parmigiana Northern Italian style will do. Her favorite ice cream is pistachio. She realized she was gay when she was 15 or 16 and she was "delighted" with the knowledge.

PB: In my innocence and being naïve and all that, I thought that all gays were intellectuals. What I really wanted to be, as long as I can remember, was an intellectual, but I really didn't know how you went about that, so at five years old, I swapped a kid down the block my tricycle for her glasses. Of course, the glasses were important if you wanted to be an intellectual, right? You had to have glasses. And her glasses were like the ends of bottles, they were so thick. This was the depression. The mother had to stick her kid in bed, and I came groping my way home. My grandmother had to take me all through the neighborhood to find the kid to give the glasses back to get my tricycle. Oh, it was awful.

NW: Well, if you had the glasses, you could find the books, but did you have any trouble finding other gays?

PB: Yeah, a lot, until I got to San Francisco. [Pat was born in Iowa.] Or until I got in the Army, really. Of course, the Army was one giant gay bar, 99% gay.

NW: Do you think young gays today have an easier time than you did? PB: Oh, much easier. They've got support groups; they mature so much earlier. I find one of my friends at home, John, is coming out of a lot of emotional problems, a lot of romantic problems, much, much earlier than I would have. There are all these support groups, people you can talk to, people you can find out from how to get through this experience, what does it mean, what's its real significance. A lot easier.

NW: Do you identify yourself as gay, lesbian, feminist, woman, Catholic, homosexual? Or other?

PB: I don't know. It's odd. I don't know. I guess all of it. Not Catholic at all, I never was that, ever. I got converted for a brief time because I liked a nun a lot. I went to Catholic college to irritate my step-father. He was a Southerner and hated Negroes, Catholics and Jews in that order.

NW: You couldn't choose to be Jewish? Aw, come on, give me a break.

PB: Not then. It didn't occur to me. I wanted to be Jewish. I always wanted to be Jewish because Jews were intellectuals, right? My mother had a lover whom I adored. He had a Doberman Pinscher who took commands in German. And he recognized an intellectual child when he saw one. He took me to the opera and he took me to the symphony, and my redneck mother never heard of any of that. He gave me a rosewood pencil box with pencils with my name in gold, and he gave me books, and my mother's other boyfriends were giving me bubble gum and comic books. *He* recognized me.

NW: What has been your experience with feminism?

PB: Well, I went to college to find out what it was all about. I went back about two years ago and took the feminist program at Sonoma State. I began to find things that I didn't know were in me. I didn't know how much influence males had had on me. I didn't know I was as oppressed as I was. It was really great. I began to feel a great pride in being a woman, which I'm not sure I ever felt before, let alone pride about being gay. You know, the combination was almost deadly.

NW: Do you see the church as a chief oppressor of gays?

PB: Maybe not *the* chief, but certainly one of them. Now they're sort of doing an about-face, which is neat. In California, the Archdiocese of San Francisco came out against the Briggs Amendment, and in Holland the Catholic Church signed a petition to ask Americans not to persecute their gays. They put an ad in the *New York Times* and in *Time* magazine right during all the Anita Bryant crap, and it was signed by every official of the Dutch government.

NW: What or who else do you see as oppressors of gays?

PB: I suppose the whole world, everybody, including my mother, father, cat, dog, closest friend (laughter).

NW: What would you identify as gay strength? . . . and don't say your muscles.

PB: I think probably that we're getting to be a little more proud than we used to be. I don't know, I guess it would be the sense of being glad I'm gay, which I didn't have for a long time. I used to think maybe it would be easier to be straight. Maybe it wouldn't be so hard. Maybe I should be. Maybe I should try it. Maybe I took the most difficult road because I'm a loser anyway. And all that propaganda that gays were 50 times more unhappy than straight folks, and often we were, but I didn't see it then as because we were oppressed. The straights were terribly unhappy too, you know. When 80 out of 100 marriages fail, what have you got going?

(At this point we got into a discussion of the modern miracle that had produced my tape recorder which has a built-in mike. This led to):

PB: I have a new thing that answers the telephone. I got it for my birthday. I've got it saying, "Hello, this is God. I'm out parting the Red Sea, which will get me 10 pages in the Bible." (Gales of laughter.)

(I threatened to sell the tape of our interview, which is a riot. We asked Pat if she would make a record, but she says she wants people to come and see her for a while before she makes one. Then we exchanged a few experiences we'd had with "politically correct" people who had frowned on the old rules of hospitality that dictated how hosts should treat guests. We remarked how language has become part of the "revolution." This elicited a joke from Pat.)

PB: A woman goes to visit a friend of hers who has just had twins and she says, "Oh, I'm so excited; you had a little boy and a woman."

NW: When did you start acting?

PB: When I was about six, with a thing called "Jack and Jill Theater" in Chicago, and then I did "Let's Pretend." It came on the radio on Saturday mornings. It was an all-kid cast, fairy tales, mostly. I majored in theater in college, double major, theater and English lit.

NW: Do you have a favorite Gertrude Stein anecdote?

PB: I guess I like the one best about the conversation between her and Hemingway. He had been in the hospital in the Spanish Civil War, and this older, famous writer came to visit him and he [Hemingway] asked the nurse never to let the man in his room again, and Gertrude said, "Well, you know, Hemingway, you should feel sorry for him; he's pathetic. When men do things like that they feel terribly guilty and they take to dope and drink. It's quite different with women. Since what they do is natural, they never feel any guilt." Hee, hee, I love it.

NW: Do you think she was being sarcastic?

PB: No, I think she was serious. She was strangely naïve in a lot of areas. In that era, you have to remember, too, women were naïve. Stein had very child-like qualities along with a fantastic mind. They say that one reason Hemingway was probably so taken with her was that he never met a first-class mind before.

NW: Did you have a favorite movie star?

PB: George Arliss, yeah . . . Paul Muni . . . Ronald Coleman. Merle Oberon, I was mad about her, never quite got over her. Gorgeous woman. She did *Wuthering Heights*. Remember Cathy?

(Here we got to discussing the food we were eating all during the interview, and mentioned how unreal packaged cheese is.)

PB: Velveeta is little yellow plastic airplanes that they melt down. I've got a great idea. How about a Wonder Bread couch? Wouldn't that be neat? You could just sink in. And Velveeta chairs and Hostess Cupcake bar stools, and if you had to move, you could eat the furniture. Have your friends over.

NW: Are there any current lesbian writers that interest you?

PB: I like Susan Sontag a lot, but she doesn't write fiction. I loved *Rubyfruit Jungle*, but the rest of her [Rita Mae Brown's] work, no. Something's hanging her up. You just work till you break through, as I'm trying to do on the stage. I haven't broken through yet. I know that, but I think I will. It's just working, working, working,

*I'm a born-again atheist, as I say on the stage. I really am happier than a clam. I've never been so happy in my life, and the film has done it. And friends. But always the film. . . . It made my dreams come true. . . . My nightclub act I had to get together in three weeks. I went from a women's coffeehouse to a major San Francisco nightclub in three weeks.*

working, breaking through into whatever my artistic need is, which I don't know yet. I just keep working and trying all kinds of things until you break through as you do in writing, you know, you suddenly come into your own voice, your own style, your very own strength. And then it goes [succeeds].

NW: If you could have your choice of any standard role, like Joan of Arc, is there something you would like to play?

PB: Yeah, I'd like to play *The Rose Tattoo* and *Who's Afraid of Virginia Woolf?*

NW: Aside from performing, what else did you do?

PB: Oh, name it and I did it, like most dykes. Housework, office work, typing, I worked in Blum's Fruitcake Factory for a while. They were all awful, awful. People treated me like shit. You know, supervisors



in offices, how mean they can be. And I was a PBX operator for a long time — hated it.

NW: What do you enjoy doing when you're not working?

PB: I stare at the wall a lot, and I watch television, and I write, and I go out once in a while and boogie at gay bars. But mostly I sort a loss down a lot, like Gertrude. I can sit forever, which has come in handy when I had to sit in toilets in women's bars for an hour and a half before I came on [stage].

NW: How did you come to be in *Word Is Out*?

PB: One of my good friends is Nancy Adair whose brother instigated the film and she was shortly taken on. She was a little afraid of doing interviews. She'd never done them, so she picked the most verbal person she knew, which was me.

(After this we talked about some reactions to the film. On the West Coast, Pat said, two of the men had been hissed and booed because they were effeminate.)

PB: That hurt a lot; I hated that. There's a rich guy they did it [hissed and booed] with a lot. Remember the one that's interviewed in his office in New York? You have to remember that man had to ask permission of the president of the corporation to film that there. It took a lot of courage.

NW: How do you feel about the way the film came out?

PB: It came out just the way I would have liked. I think it's great.

NW: In the film you spoke a lot about the experiences you had in the WACS in WWII in Japan. Did you keep in contact with any of the women you knew then?

PB: No. I knew women who were dishonorably discharged during the Korean War.

NW: Were you dishonorably discharged?

PB: No, because I married a faggot. I was in the Army, but the witch-hunt hadn't happened, and Paul Bond said, "Why don't we get married?" and I said, "Why?" and he said his family and blah, blah, blah, and I said, "Sure, why not?" So some dykes I knew and I went down and I got married and then I went away and we didn't see each other for 10 years until we got divorced. But when the shit hit the fan in the Army, I went to my C.O. and said, "I'm married and I want to go home." You could then [go home if you were married], and it meant that I saved my lover, the woman I loved, otherwise they would have gotten her too.

[The Army experience] was pretty rotten, I can tell you that. It really affected us, me, and women I knew in the Korean War, too. A friend of mine didn't have an orgasm until she was forty, 'cause you're twenty, twenty-one, and you're just experimenting sexually, or at least women are, and you're told that everything you are is rotten and dirty. Not only that, but they may kill you because you are that, literally *kill* you. I felt they might kill us when I was over there. It had to do something to your sensuality, and it did to me, I'm sure.

NW: What did you do when you came back from the Army?

PB: I went to live in an all-dyke household and lived it up, went to parties, drank a lot and danced a lot and did odd jobs to keep body and soul together so I could go to the bars.

NW: That was the butch-femme era you talked about in the film. Do you see that polarity in the bars now?

PB: No, not much, a little, but no one would dare get done up the way we used to. If they did, they wouldn't get spoken to.

NW: There was a moment in the film when you were very sad. What was that about?

PB: Oh, they asked me what I thought was going to happen in the future, and I said I was worried, I was afraid that things might just reverse. And what if that happened, what would we do? I lived through the McCarthy era and I saw what happened, and the Nazi Germany era. It was weird; they were acknowledging gay rights in Berlin before Hitler took over. They were just on the verge of doing it. So they still might do it here [come close to giving us rights and then put us in concentration camps.]

NW: How has being in *Word Is Out* affected you?

PB: It's given me a new life. I'm a born again atheist, as I say on the stage. I really am happier than a clam. I've never been so happy in my life, and the film has done it. And friends. But always the film. The film gave me a career. It made my dreams come true. And the publicity, so people knew that Pat Bond was someone they wanted to see. Otherwise, how do you ever get that? It's so hard. My nightclub act I had to get together in three weeks. I went from a women's coffee house to a major San Francisco nightclub in three weeks. As a solo performer at age 53. I used to go over to Kruk and Ian's and my friend John who lived in the same building, and rehearse and invite friends over and have popcorn and cookies. It was easier than being totally panicked by an audience that paid to see you. These were friends and friends of friends. They were going to tell me, but they weren't going to be hyper-critical. I can hardly wait till Kruk and Ian see me tonight because they haven't seen the finished product.

NW: Have you experienced oppression at the hands of other gays?

PB: I was hated for a long time because I read books. Gays didn't like me. You had to play baseball in the old days. You weren't political at all, but you had to play baseball and football, and drink a lot of beer and be interested in all the things male truck drivers were interested in.

NW: If the thing in the old days was to imitate men, why pick the kind of men they picked to imitate?

PB: I'll never know, and I don't know why drag queens pick such godawful women to imitate. You know, the kind with the eight-foot long earrings, and bitchy.

NW: I always liked men, but I wanted to imitate the ones I admired.

PB: Yeah, Ronald Coleman — educated and Jewish, cause Ronald Coleman was Jewish]. An English friend of mine told me.

NW: Have you ever had any difficulties with separatists?

PB: Last night [Saturday, March 10] when I performed in Philadelphia for the first 45 minutes they had a man who was marvelous. He did a great thing on recruiting, "Get in there and join the Headstart program, 'cause 10 percent is not enough." Very funny guy. Then he did a song about a lesbian seagull. And the women wouldn't come until after he was through. It makes me sad.

NW: I noticed today that there were men and women.

PB: Thank God. The separatists wouldn't come last night until I was on stage, and then they didn't like some of the things I said.

NW: Do you think there is such a thing as gay culture as opposed to straight culture, a separate and distinct sociological phenomenon?

PB: I think so, sure. Thank God. If I ever had to be like straights I'd think of something else. We want very much to be different. Peterson, a man who made the film, thought he was gay because he was attracted to his own sex, but as he interviewed people, looked through thousands of videos to try to decide on people they wanted for the film, he began to see sorta faintly, but with growing conviction, that most of us felt very, very, different very early on, and found a place to put the difference. The sense of difference produces a lifestyle.

If you say "I'm a lesbian," people think you're lying on the floor all the time screwing. As Rita Mae Brown said, "I wish it were true, but it isn't." But that's not what we're doing. We're trying to find a place to live, working . . .

NW: What do you think of monogamy?

PB: I think it's like a piece of dark furniture that sits in the hallway and has to be dusted every day. Gays are lucky that we can escape it, but we rarely do. We tend to base our importance in the world on how long we've been together, like straights. So we're saying to straights, "We're just as good as you are; we can stay together a long time too." I can't imagine looking at the same person for 20 years, night and day.

I think people should do what they want to do. I've been put down, criticized a lot, because I don't go with anyone. A lot of my life, I've been celibate. I find that to be me and I see no reason why I should all of a sudden rush off and marry somebody when I don't really want to. Sexually I've been getting much better, I must say, 'cause everybody's running around saying, "Pat Bond, do you wanna go to bed with me?"

*The Joy of Lesbian Sex* is great, 'cause it gives you diagrams.

But they don't tell you it ain't easy when you come to do it.

NW: If you could have one wish, what would it be?

PB: Aside from personal fame, glory and wealth . . . so I could do good

causes. I guess what I would really want is for us to be able to love each other and give all humanity each other as a present. Somehow to say, "OK, the war's over, let's like each other a lot." I guess that's the name of the game, when gays can stop saying, "I'm gay" because it doesn't need to be said, when there's no more labeling. Imagine that day, if it ever comes . . .

NW: Then you'll be out of business.

PB: Yeah, I'll be out of business. I'll have to switch my whole line. I'd like to, I'd like to talk about my work. I'd like to talk about books instead of always talking about being gay. I like doing that, but it does get wearisome. To be *the* lesbian entertainer, instead of Pat Bond, person, who has a lot to say aside from being gay, but it always comes back to being gay, always. We have to, we must, we have no other choice, but it does get tiresome. Rita Mae Brown said that too. She got awfully tired of people not asking her about the writing, like they would any other writer. It always was about lesbians, it always comes back to that.

NW: If you could live your life over again, what, if anything, would you change?

PB: I guess I'd change the loneliness, if that were possible. The only-child syndrome, which I was. And a lot of the terrible gay pressure that I got, hurtful stuff that other gays did to me.

NW: Though you said in *Word Is Out* that you were apprehensive about the future for gays, do you still feel worried about it?

PB: No, I don't. I think it's going to get better and better, and I intend to fight for it along with everybody else, and we're sort of shoulder to shoulder [with each other and certain straights]. When we defeated six [the Briggs Initiative] in California, I couldn't believe it. I couldn't believe it when I heard Carter say, "Vote no on six," and when I heard Ronald Reagan say it.

Furthermore, when I went to the first meeting of our little chapter for "No on Six" and half the people there were straight, I couldn't believe that either. I never had many straight friends before, I just never happened to run into any, you know — but these people were marvelous. They became close friends. At the later meetings, new people came in and said, "We don't want any straight people," and I said, "You're gonna have to fight me if you intend to get rid of them."

When we had our celebration, we were watching the returns come in on television. We were having champagne and crying and cheering. One woman who has children stood up (she's straight) and said, "I just wanted to tell you guys" ('cause after six months of being together we knew each other), "I'd rather have you people teaching my children than anyone else in the whole world." And we all started crying. . . .

I got into having some straight friends. I couldn't believe that a straight would defend us that much. I know that they were around, but I never met any.

*The Army experience was pretty rotten, I can tell you that. It really affected us, me, and women I knew in the Korean War, too. A friend of mine didn't have an orgasm until she was forty, 'cause you're twenty, twenty-one, and you're just experimenting sexually, or at least women are, and you're told that everything you are is rotten and dirty. Not only that, but they may kill you because you are that, literally kill you. . . . It had to do something to your sensuality, and it did to me, I'm sure.*

A friend of mine, a psychiatrist who's straight, he was my psychiatrist, that's how I got to know him, and he still has weird questions he asks me like, "Why do you always have to say you're gay?" I try to explain to him it's my identity. "What if you could never say you're in love with your wife? What if you could never talk about a vacation you went on with your wife?" But it still somehow doesn't get through to him. And he's an intelligent, sensitive man.

NW: With all this talking and openness about being gay, do you think we're getting any place? How about the young?

PB: It's working. There's a boy that lives in my building. I've been watching him since he was twelve. He's an effeminate male, and there was no question ever in my mind. I didn't say anything to him. I was aware he wasn't ready. His mother's very supportive. She said, "I've known since Rick was three that he was gay." Like all faggots, he bought himself some forty-dollar king-size sheets, neat sheets, really good. The woman next door ripped them off, right out of the laundry room, and somebody saw her do it, so they told Rick. He stomped over and knocked on the door and said, "Pardon me, but did you by accident get my sheets?" And she said, "Why you lousy faggot . . ." and he said, "*That's true*, but we were talking about the sheets!" So, whatever we're doing [in the gay movement] it's right. He is not one inch of him ashamed of being gay at all. Isn't that neat?

And I think Pat Bond is "neat." It was exhilarating for me to meet the one person of all those I saw in *Word Is Out* whom I really wanted to meet. When my editor asked me to do the interview, I told her that the only question I honestly wanted to ask Pat was her phone number. I told Pat that, and she gave me the number, as she gave without stinting all the information I asked for. She is the least affected, least self-conscious and most delightful person I've met in a long time.







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# Coming Out in the Funny Pages

By Tommi Avicelli

There aren't many intellectuals around who will readily admit to reading the comics in the newspaper. Well, as someone who considers himself somewhat of an intellectual, I feel it is time for another coming-out of sorts: I must admit that I indulge in the habit of reading the comics faithfully. Every morning — in order to start the day off right — I read the *Philadelphia Inquirer* comics; then at night, I avidly consume the *Evening Bulletin* comics. It's an addiction. It started as a child. I used to wait in suspense for the next episode of Brenda Starr, Winnie Winkle, Dick Tracy, etc. For a starry-eyed son of poor Italian stock whose grandparents left one impoverished town to die in another, the comics were a way of escaping the dreary streets and tough gang mentality of the neighborhoods in South Philadelphia where I grew up — an effeminate boy in a macho environment that hated sissies as much as it hated blacks and Jews.

Actually, in some circles, the comics have enjoyed a revival, it's fashionable to read the more political comics, like "Doonesbury" or "The Wizard of Id." In women's circles it's probably okay to read "Cathy;" among businessmen "There Oughta Be a Law" is probably permissible. Some comics have universal appeal, "Doonesbury" and "Peanuts" being the prime examples. Most people will admit to owning at least one collection of either of the latter comics.

"Doonesbury," especially, is respectable reading material. However, I don't want to defend my addiction to the comics.

I have been observing for some time now a curious trend in some comics towards addressing some of the issues of the day — i.e., women's rights, gay rights, men's liberation. Of course, it's not an overwhelming trend — after all, there are relatively few blacks in the comics, let alone gays or liberated women. In most instances when blacks do appear in the strips that feature a white hero (or heroes), it's in an auxiliary role — as an aide, a co-worker, or an extra. In police strips, blacks are usually fellow officers who get occasional appearances. "Peanuts" once introduced a black boy into the strip, but he was quickly dispensed with. "Wee Pals" features children of all ethnic backgrounds, but, as a comic, it is poorly done. To my knowledge, there is no all-black comic.

Women seemed to have fared better, but only slightly. Though Brenda Starr insisted on continuing her career after her baby was born, she still spends endless strips worrying about hairstyles and makeup and ways to please her prince charming of a husband. Winnie Winkle, now head of her own fashion firm, is more self-reliant, having managed to raise two children, plus solve the problems of half the world while continuing to mourn over the loss of her husband in a coal mining disaster some thirty years ago. There are some aggressive, independent women in Steve Canyon, but most times they're villains out to get our hero, the blonde-haired, blue-eyed son of Uncle Sam. Steve's ward, Poteet Canyon, however, is a positive in-

dependent woman character who manages to save the day once in a while. Kerry Drake once had a female partner, but for some unknown reason she's gone now. Dick Tracy's Liz is only seldom a help to solving great cases, while the women in "Juliet Jones" are no more emotionally mature than those on soap operas.

Mary Worth and most of her female characters are one-dimensional. Ms. Worth is a moral, upright defender of all that is correct. She goes from town to town and house to house putting people's lives back together. No force is too great to prevent her from restoring god, home and country to the shattered lives of small town, white anglo-saxon protestants. Mary Worth's one lapse into the subject of the ERA was an attempt at liberalism that was condescending and insulting. The moral of the story (there is always a moral!) was that the radical feminists (and lesbians, by extension, although they were never mentioned) are spoiling it for the respectable women who just want their equal rights.

The best approach to feminist thinking is contained in the comic "Cathy," about a single woman struggling with wanting to be liberated on the one hand, and wanting some traditional things on the other. Her best friend is a feminist who keeps applauding her efforts towards liberation. Her mother, on the other hand, prods her towards marriage and family.

"Lolly" is another somewhat pro-feminist women's strip. While Lolly is somewhat of a stereotypical secretary, she is also single, independent, and tolerant of differences in her co-workers. Liz, Lolly's co-worker and friend, is a tough, aggressive, medallion wearing feminist who constantly attacks the men in the office for their sexism. She may be a lesbian, but nothing has yet been said to affirm this suspicion of mine. She's certainly the closest we come to a lesbian/feminist character in a comic (albeit that she's a stereotypical one, being heavy-set and tough.)

Recently, Lolly introduced a new character — a feminist impersonator. Again, as in the case with the black woman, the feminist and most of the others in the strip, the transvestite, "Stubby" is both accepted by Lolly and handled positively.

Gays have generally been the victim of neglect in the comics. Aside from Anita Bryant jokes, which popped up frequently following the Dade County vote of June 1977, relatively few references to us appear in any comics. "Boner's Ark" once had a somewhat effeminate zebra carrying a "Giddy Liberation" sign during a demonstration. "Brenda Starr" is currently featuring a slender, boyish looking (read effeminate) man who is a professional female impersonator. His female persona, Slipper Veil, is a world famous disco singer.

But perhaps the best treatment of gays has been in "Doonesbury." Briefly, about two years ago, the strip featured Andy, a gay male volunteer for the Ginny Slade (a black woman running for the Senate) campaign. One of the best interactions in this episode was between Andy and Ginny's macho boyfriend, Clyde, who argues with

Andy about his involvement in the campaign. Clyde's main objection to Andy is that he's gay, to which Andy replies, "But you're black." Clyde then affirms that being black is normal, to which Andy says, "Didn't use to be."

"Doonesbury" also features a feminist character, Joanie Caucus, who, at one point, agrees to debate Phyllis Schlafly on the ERA. A priceless moment occurs before the debate, when one woman sitting in the audience — an obvious STOP ERA supporter — turns to her friend and asks if Joanie is "the lesbian."

Although the comics aren't yet overloaded with high consciousness, there are signs that, even in funnies' land, the times are a-changing. Maybe some people can write them off as nonsense, but if you remember the great New York newspaper strike, one of the things radio did was to provide New Yorkers with the comics. Movie personalities even chipped in their spare time to read the funnies on the air. The comics reach a lot of people every day. If some kind of a liberating trend occurs among the comic characters, lots of people will be influenced. Imagine "Peanuts" with a gay character, or "Spiderman" attacking rapists? What impact would there be if "Mary Worth" turned out to be a lesbian? Or "Winnie Winkle's" son had a sex change?

For my part, I would be happy enough just to see some kind of sexual activity in "Rex Morgan, MD." Everyone in that strip avoids sex as if it's a new strain of legionnaire's disease. I've suspected for years that Dr. Morgan's cute assistant, Dr. Brice Adams, is really gay. And Wonder Woman in the "Superheroes" comic, should stop lecturing Superman on his chauvinism and form a separate female superheroes' club. Imagine Andy Capp's wife walking out on him for good, or Mrs. Lockhart (of "The Lockharts") demanding retribution for the years of abuse she's taken.

Perhaps it's enough that Rex Morgan has recently editorialized for the rights of epileptics to be doctors, and Dick Tracy (that ultra right wing law & order cop) actually believes that divorce can be a positive thing. Could we really stand the shock of a lesbian Lucy in "Peanuts," or an understanding Phantom telling his adopted son it's okay to be engaging in sexual activity with the other boys in the jungle? Is there a pedophile behind that benevolent smile on the Phantom's face? Will Winnie Winkle's parents ever say anything intelligent?

I predict that one day soon, even the likes of "Mary Worth" will have to deal with homosexuality; whether her view will again be a condescending one is a good possibility. But even a condescending and patronizing treatment in "Mary Worth" will be progress. And imagine "Rex Morgan, MD" actually discussing homosexuality in his office — a startling thought, but if Winnie Winkle's husband can return after thirty years and an apparent death in a mining accident, then Dr. Morgan can deal with sex. The comics are very slowly growing up — it may take years for them to reach 1979, but when they do, we'll know it.

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## Music



Rashida Shah



Meg Christian

# A Very Special Concert

**Rashida Shah and  
Meg Christian  
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*Produced by Artemis Productions  
Morse Auditorium, Boston  
University  
March 7*

*By Amy Hoffman*

Boston has become a city known for its racism. The women's community, like the "real world," is often extremely segregated. For this reason, events like last October's "Varied Voices of Black Women" concert and this Rashida Shah/Meg Christian concert, have been to me exhilarating and heartening political as well as cultural events. Barriers between black and white women begin to totter.

Rashida is a very exciting local black jazz singer. This concert was her debut in the women's community. She has performed previously in clubs around Boston, and as part of the ensemble, "The Voices of Black Persuasion," with whom she toured to Brazil (see GCN Volume 6, No. 31). However, Wednesday night was her first solo appearance before such a large audience. She was accompanied by Kathy Farmer on piano and Gail Philipo on percussion. The music Rashida sings is rooted in the experience of black women in America and in the black musical tradition. It encompasses gospel, jazz and blues. This tradition gives Rashida's music a depth and strength which I often miss in what is coming to be known as women's music.

Rashida started her set with two standard ballads, "Lush Life" and "When Sunny Gets Blue." She then sang a Stevie Wonder song which she explained was significant because it included verses in Swahili, Spanish and English. "Swing" by Mary Lou Williams, included some wonderful scat-singing and terrific congas by Gail Philipo. (Gail also used in her performance an arrangement of bells and wind-chimes, the sound of which I was crazy about). I don't know the jazz vocabulary I need to talk about why I enjoyed Kathy Farmer's solo piano pieces so much, but they were complex, skillfully performed and satisfying.

Rashida admitted she was nervous at the beginning of the concert, but she loosened up visibly as she sang. Her voice became stronger and clearer, her movements more fluid and confident. The last two songs she sang were especially moving. The first of these was called "Black Moses," about Harriet Tubman. The audience became involved in a call-and-response chorus, "Freedom for all." Rashida said to us, "In the black church, we stand when we sing," and we all stood. The experience brought home to me Lorraine Bethel's comments in the program notes for the concert:

"... it is important that women who are not directly a part of the Black female tradition Rashida embodies with her music remember that there is a specific background and context for her song that is not just woman-identified but also Black woman identified, and understand that this is a context of call and response, getting down to get over, where what it is is what it is, and everything is everything. In other words, the traditional white/male Western artificial dichotomies between art and life do not apply to Black/women's art. The politics of performance in the Black female aesthetic do not recognize fabricated distinctions between audience and performer, and everyone is expected and required to share themselves in order to create a meaningful art. It's a very herstorical moment to have a blending of white lesbian/feminist culture and Black woman-identified culture as represented by Meg and Rashida respectively. I would like to thank Rashida for taking the risk of bringing our music in to this context despite the difficulties and contradictions it sometimes presents."

The last song Rashida sang was Nina Simone's "Four Women." The song is a portrait of four very different black women and conveys their pain and struggles. It was a most moving ending to Rashida's set.

One criticism I do have to make of the concert is of the sound. The acoustics in Morse Auditorium leave much to be desired, so it was often difficult to hear the words of the songs. There was an imbalance between voice, piano and drums which at times made it difficult for the music to coalesce. Rashida, Kathy and Gail still managed to project, and present a very exciting concert.

*By Althea*

*(Althea is the pseudonym of a high school teacher whose school isn't quite ready for her)*

For years, Meg Christian, feminist guitarist, songwriter and autoharpist, has been publicly singing about women loving women. To many lesbians, Christian has been a speaker of truths whose lyrics articulate many aspects, both serious and whimsical, of our struggle to love and understand ourselves and each other. She, herself, has experienced difficult changes, and chooses to demystify individual process by sharing some of her pain and joy with us.

Christian performs as if she's talking informally with friends. When she says she loves coming back to Boston, she means it. She is energetic, comfortable, and unassuming. Her warmth and spontaneous humor resonate as she moves easily from songs of love to those of political struggle.

Christian balanced songs she's written with old and new works by other women. Transitions were unobtrusive, perhaps because of her relaxed repartee — laconic introductions, matter-of-fact one-liners, biographical vignettes — and her ease in involving the audience. Opening with "Hello Hooray" and "Face the Music," Christian then sang two songs about older women, "Nana," in which a child asks her grandmother if she's scared of growing old, and Holly Near's "Mountain Song," a tribute to defiant Kentucky women defending their land against strip mining.

Christian then discussed her experience working against Proposition 6, which she defined by saying, "If you don't know what it is... why don't you?" The anti-Briggs movement has rallied California's gays into what Christian calls "a most incredible coalition of lesbians and gay men." One device used by the coalition was a face-to-face "calling card" campaign, in which lesbians and gay men would strike up conversations about Prop 6 and would then give unsuspecting heterosexuals a card printed: "You have just been talking to a gay person. Vote No on

Continued on Page 13

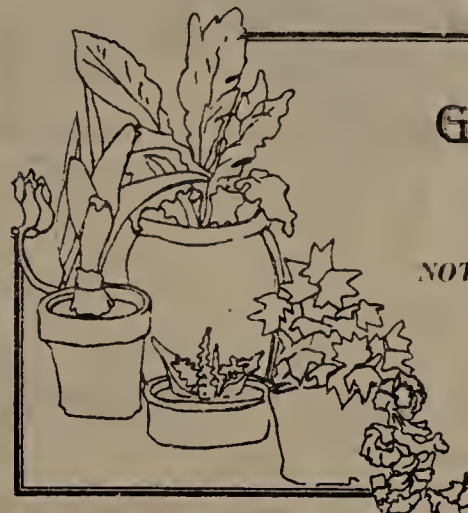
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True to Life Adventure  
Stories, Volume I  
Edited by Judy Grahn  
224 pp., Diana Press, Oakland,  
CA, \$5.00  
By Pat M. Kuras

Since 1974, Judy Grahn has been collecting women's *True to Life Adventure Stories*. The stories are "true to life" in that they are either written from a woman's own experience, or they concern some emotion with which she has dealt on a first-hand level. The stories are never false or escapist fantasies, as is the case with men's "adventure" stories. In collecting these tales, Judy Grahn loosely categorized the stories under a trio of different aspects. Hence, with three volumes, the stories focus on language, characters or plots. *True to Life Adventure Stories, Volume One*, deals with language or, to be more exact, "murdering the King's English." Some of the stories are told in a dialect with incomplete sentences, while others rely on a phonetic spelling of their words. In effect, Grahn has not resorted to bourgeois editing.

With her introduction, Grahn explains that by retaining particular lower class writing "we actually see and think in a tone of voice and language which is appropriate to the writer's life and to the lives of millions of other women." In this way, the stories maintain a hard-hitting honesty and appeal to the experiences of working class women. The most graphic example of Grahn's non-interference editing is evident in Helle's "It Is Hard to Stay Dry in the Ocean." As Grahn explains, with the copy of the story she found "the center of one paragraph was missing, so I left it that way, since it is easy enough for a reader to fill in the blanks." However, don't allow this anecdote to mislead you; Grahn's editing was not an "anything goes" affair. Each story's language, regardless of how far it deviates from "the King's English," has its own merit. And as Judy Grahn herself states, "Murdering the King's English can be a crime only if you identify with the King." The story content of each work is highly diverse. "Zio" concludes

with a touch of matriarchal magic, while "That Miserable Scar" has a twist ending that swerves from a near-gruesome outcome to hilarious relief. The book includes one poem, "In Memoriam: Carolyn Johnson," which starkly reiterates the genuine horror of an officer worker's empty, and eventually vanquished, life. The only major flaw with Grahn's anthology is that it lacks biographical information about the contributing authors. Many of the writers are familiar names, having had stories or books previously published, but others are virtually unknown. Although we can glean some information through their stories, it is distressing not to know more about these women writers' lives. With *True to Life Adventure Stories*, Judy Grahn rectifies the imbalance in the published works of women. The collected stories are neither slick nor do they follow male-inspired formulae. We can see that these stories are truly women's literature — for, by and about women.

Small Town Life

By David L. Atkinson

After a discussion with a gay city dweller about some of the things I've encountered as a gay country-boy, I decided to share my experiences. I believe the time has come for people to make a stand where they live and grow up. Sure it's easy to pack up your duds and move into the city so you can live the alternate lifestyle in anonymity. Or pack up your dreams of how-it-should-be and head off to San Francisco or Key West or Provincetown. But what happens when you get there? Those places are already filled with gay people and now because so much of the population of these places is gay, a homophobic backlash is making everyone tense, up-tight and threatened. The thing you moved out of the small town to get away from, homophobia, is staring you right in the face and there you are, alone. All the people who really know you and could support you are back home in the small towns, missing you. They probably knew you were gay anyway, but didn't dare speak to you about it for fear you'd have a heart-attack realizing your cover was blown. Coming-out in a small town IS frightening. It's tense, nerve-racking and dangerous, but, without a doubt, well worth it. The tension gives way to a tremendous feeling of freedom you never knew before. The nerve-racking strengthens your nerve and the danger is exciting, enlightening and passes easily. The thing I found helpful to remember is that YOU ARE NEVER GOING TO PLEASE EVERYONE. Thinking that everyone should be my friend and like me was getting me nowhere. Half the people don't like you anyway so why waste your time on them? Before I came out, everyone was my friend (so I thought). I've learned that some people I knew were nice to my face and mean behind my back. Now I don't have to deal with that. The people who don't like me turn the other way or pretend they don't see me or just don't acknowledge that I exist and it's OK. Now I can devote my time to the people who genuinely care for me.

My newly found coming out freedom has given me insights into what make people tick. People and their relationship to you take on new and different meanings. For instance, some people who will not acknowledge my presence in public still want to be my friend in private (people who are in sensitive work areas like policemen, firemen, teachers, etc.). It has made me realize how fortunate I am to be free of the fear of losing my job because of my private sexuality, which is no one's business anyway. I spoke of danger? While in a local bar I befriended a guy who was having tremendous guilt feelings after having been the driver of a car in an accident in which his best friend was killed. I shared some advice I got from a minister when I had similar feelings after my father died. He thanked me and we parted. Later that night, after the bar closed, he stopped me on the street, asked for a ride and asked if I wanted to get high. I figured he knew I was gay and was interested in getting it on. We drove toward my place and talked. All of a sudden he started a bitter discourse on faggots and how he'd like to kill them. I said, "Hey, wait a minute, what are you talking about that for?" He said, "Why, are you a faggot?" I said that I didn't care for that word, but, yes, I'm gay. If looks could kill I'd be dead now. I stopped the jeep and he got out and ranted and raved about how I should leave him alone (I hadn't touched him and he was the one who stopped me for a ride) and how he'd like to kill me, etc. I will admit, I was scared. For the next week he tortured me with mental aggravation. He drove by my place of work with the truck he drove for work, and hollered, "Faggot! I'm going to kill you." I did some checking up on him and found there was some talk that his father was gay and he had a gay uncle. I pieced the information together and figured he was homophobic because he had fears he was gay himself and couldn't handle the thought. I contacted everyone I knew who knew him

including a cop and his boss, told the the whole story about our meeting and his threats. Everyone I spoke with was supportive and agreed I was entitled to my lifestyle. They promised to talk with him and try to make him see I was not a threat to him. A long time passed without incident. One Sunday evening while I was at the bar again, he accosted me. After hollering loud enough to get everyone's attention, he hit me three times. It didn't hurt. I walked out of the bar and went to my car. The woman I was with was bullshit at me for not nailing him, but I feared if I started hitting him I might not stop until he didn't move. Instead I rode around for a half an hour thinking. All of a sudden I knew what to do. I went home and got a new copy of the National Gay Task Force booklet "20 Questions About Homosexuality" and wrote this message on the front page. DEAR MARK, I COULD HAVE YOU MURDERED, BUT I'D RATHER HAVE YOU EDUCATED. READ PAGE 6. I outlined the definition of homophobia. I walked back into the bar and gave him the booklet and then sat at a booth with the owner of the bar and discussed the whole event. I have not been bothered since. (Incidentally, I sent to the NGTF and got 50 copies of that booklet, and sent them out with Christmas cards this year to friends, relatives and business acquaintances whose opinions I respect. I asked them to read it and pass it along to someone they respected.) The point I'm trying to make is this: I faced the problem and saw it through to completion because I had the strength close friends and life-long acquaintances could give me. Only coming out in my home town entitled me to this support. I'm glad I'm gay. I'm glad I'm out and I'm glad I live in a small town in the country. Maybe it's my imagination but it seems that since I've made my stand, more people than seems normal are comfortable with their sexuality in this small town. My friends share their inner feelings more and I have a greater sense of self-worth.



# Ultimate Meaning and the One-Night Stand

By John Graczak

Norman Pittenger, priest of the Anglican Church and a member of the faculty of Kings College, Cambridge University, proved himself to be an exceptional voice among those theologians considering issues surrounding homosexuality. In an address to the members of Integrity at Emmanuel Church in Boston on March 13, Pittenger affirmed with wit and acumen the meaningfulness of gay sexuality, avoiding the apologetic, strained tone of many writers who are attempting to "justify" homosexuality within the context of the established churches.

From the beginning of his presentation, Pittenger indicated that he would in no way contribute another meek, anxiety-laden petition to ecclesiastical authorities to accept, albeit ungraciously, the existence of lesbians and gay men within their folds. Filling the massive pulpit of Emmanuel, Pittenger arranged his notes, adjusted his reading glasses and began, "I didn't know that I would be speaking in a church tonight. . . . Well, if the Christian Church cannot stand what I have to say tonight, then too bad for it."

Pittenger launched into a lecture on "patterns of life for those who would call themselves Christians, and with equal readiness call them-

selves overt or latent homosexuals." He began by examining his presuppositions, emphasizing the importance of understanding premises when engaged in any discourse, "You just cannot argue with the fundamentalists about Leviticus, they have a completely different set of presuppositions about Scripture. . . . I always thought it was better to be thoroughly wicked than unfortunately sick."

Pittenger's presuppositions consisted of a basic theological anthropology couched in four theses: firstly, that to be human is to be becoming human in a life process of experiences "linked together towards a specific direction;" secondly, that all humans live in dependency on each other, "we are not only becoming, but we are belonging;" thirdly, that relationships are of enormous importance, and fourthly that "the deepest of all possible relationships is that which we all have, consciously or unconsciously with . . . the ultimate reality . . . which in religious language is called God . . . and hence there is love." "So to become human is to become more and more the reflection of that cosmic love . . . to become the agency that personally reflects the cosmic love, in community . . . and which may one day achieve that point . . .

'not where I breathe, but where I love, I live.' . . . Every human being is a lover in the making."

Pittenger moved on from his premises to consider the centrality of human sexuality in this process of becoming. According to Pittenger, animal sexuality has as its purpose the continuance of a particular species, but human sexuality has evolved into something different. Not only is the emergence of humanity marked by the appearance among animals of a species that possesses self-awareness, but also, and equally importantly, by the emergence of a species whose sexual "drive and apparatus is no longer directed primarily towards procreation . . . but towards establishing conjunction, or, if you would have it, unity."

This conjunction, or unity, is described by Pittenger as being found in relationships where genuine intimacy can be found. Friendship was underlined as one of those relationships, as Pittenger asserted that sexuality, though not necessarily genital sexuality is found in friendship. "Friends love themselves with their whole selves, and that means their bodies."

The sexual stances possible to human beings are those of homosexuality, heterosexuality and celibacy. Pittenger asserted the legitimacy of celibacy, and denied the meaningfulness of speaking about a choice between hetero and homosexuality, on the grounds that their origins are not known. "When someone asks me what causes homosexuality, I ask 'What are the causes of heterosexuality?' "

The most refreshing part of Pittenger's presentation was his considerations on homosexual ethics. Using as a model the generation of the positive and comparative senses, as in "good, better, best" Pittenger asserted that the criterion of ethical goodness was "to avoid evil and do good." He further explicated this criterion by asserting one of the central understandings of Christian moral theology; "*nihil malum in se*," that is, nothing is evil in itself. "No sexual contact is in itself bad, no matter with whom,

where or how . . . it all depends upon the context." "If love is the basic intention in the human being, then only when love is denied or violated is anything wrong."

Pittenger then moved to the next degree. "Better; it is better when the context is as much affection and mutual concern as can be mustered up." Pittenger prefaced his description of the best by denying any intention of being idealistic. "The best is . . . as much commitment and permanence as a couple of people can muster up and work at."

The most innovative part of the presentation was Pittenger's view of "quasi-promiscuity." Pittenger spoke first of the phenomenon of the internalization by gay people of society's negative view of themselves. "An enormous number of gays feel that they are worth precisely nothing. . . . This is projected outward, and any other gay person is worth nothing." According to Pittenger, this internalization and projection gives rise to carelessness in sexual relations.

Pittenger's emphasis was upon understanding, and not condemning, the phenomenon of the "one night stand." He cited the Christian community as the place where there ought to be genuine welcome for "those whom society puts in the role of outcast," and cited the example of Christianity's founder who, "preferred to be with those whom society didn't like." Pittenger recounted the scene from *Let My People Come* in which three men are left in a bar, and as one is leaving, another sings "Won't You Take Me Home?" "If there is a straight person who does not sense the pathos of this, that person is beyond all redemption," said Pittenger, ending his talk.

I later asked Pittenger to elaborate his view of the meaning of the one night stand. "There is a portion of the gay community which looks upon this phenomenon in the same way that it is viewed by straights; with sheer condemnation instead of understanding." Pittenger affirmed that he had carefully reserved the category of "the good" for one night stands.

"I don't want to give blanket approval. . . . There needs to be some feeling of being related, that those involved are not nothing." "When one has finished love, sex, the question to be asked is whether I am leaving a body, or am I leaving a person with whom I have shared life." Pittenger agreed that "quasi-promiscuity" can serve as a "channel of grace" i.e. a mediation of ultimate love and meaning. He cited in this regard a friend who after three years of hustling on Polk Street still showed great concern for his clients.

The readiness to admit the possibility of meaning in a one night stand places Pittenger in a unique position among theologians writing on homosexuality. Pittenger is firmly rooted in a venerable tradition which sees humanity as having a positive dynamic towards love and ultimate meaning. In addition to this traditional commitment, he is well aware of the insights of the contemporary social sciences as to the vagaries of this process. Pittenger avoided the usual formula of moralists of the more progressive ilk, that homosexual relationships are "permissible" if they "strive towards permanency." "I don't want people to strive too much for anything, they always fail," Pittenger observed.

Pittenger is a voice for those Christian gays of the established churches who recognize the fact that their relationships are not all preludes to marriage following the heterosexual model, but who do wish to preserve a search for meaning in their sexuality. His model of "good, better, best" is designed to allow the individual to continue along the whole spectrum of experience, without feeling the need to place impossible expectations upon relationships due to the demands of the hierarchs. With wit and tolerance, the donnish Pittenger offers to the gay person a moral structure which liberates indeed, by recognizing the reality of gay life. It provides the individual with a way to encounter within that reality ultimate meaning without having to subscribe to an all-or-nothing, and all too often tragic, quest for someone else's ideal of the perfect relationship.

## Concert

Continued on Page 11  
Prop 6." According to Christian, "I've been singing openly as a lesbian for ten years, and I was never so frightened as when I started passing out those cards."

"Leaping Lesbians" was a logical conclusion to this rap. The song mocks the extreme homophobia responsible for the proposed witch hunt of gay schoolworkers. Susan Freundlich, whose delicate and sensitive signing for the deaf was an integral part of each song during the evening, stole the show as she interpreted each chorus with a kind of leapfrogging broad-jump and a wonderful "evil eye." Freundlich's grace and skill were moving, and enhance the music.

The mood shifted when Christian introduced a new love song she and Holly Near have written, "Won't You Write A Melody for Me," whose gentle "Rock me in your arms so far away" chorus readied us to join in on "The Road I Took to You." This Christian calls her "basic survival song — adaptable to situations I need it for." As if sensing that some of us might have been needing to hear something a *bit* less romantic, Christian sang a Loretta Lynn song about women trapped in the home which she dedicated to "all the women *not* here tonight."

This song started Christian reminiscing about her pre-feminist repertoire. "Years ago, when it got late at the club and mostly my friends were sitting around, I'd start messing with the words like: 'You're not a dream, you're not an angel. . . you're not a man.'"

Christian has frequently stated she believes that only by sharing her process can she (and other feminist performers) begin to break down the mystique of the entertainer. This was most evident in her introduction to a new piece which will be the theme song for a documentary about the Alcoholism Center for Women in Los Angeles. Admitting that she at first felt "strangely threatened" by these women in tee-shirts hugely lettered "Alcoholism Center for Women" who would attend her concerts, she related thinking, "They're so blatant, why can't they keep their problems to themselves?"

Finally, Christian understood it was her own problem with alcohol

which was so threatening. "I'm here to tell you an amazing experience," she explained, sharing that she began to go to the ACW, and, as her song affirms, "I don't need to hide inside that bottle no more."

That alcoholism is a disease and a serious issue for gay people is easy to acknowledge intellectually. To hear Meg Christian talk so directly and fervently about her realizations and subsequent decision to go to the ACW was both inspiring and painful. It's painful to agree with Christian that maybe one of three gay people has a serious drinking problem, and that many of us drink because "the pain of the world is too strong," and because bars are a primary meeting place.

It's admirable for a performer to risk so much with an audience. While it was somewhat jarring to me that she would want to share so much of her past dependence on alcohol with us, I respect her immensely for doing so. There were probably others like me who felt threatened by Christian's openness and by her joyous affirmation of the ACW's role in her recovery. I became somewhat impatient with the song's metaphor of being cradled by the great mother. However, this part of the concert has remained most vivid in my mind. It's made me start thinking about the role of alcohol in my own life.

Christian discussed her excitement about discovering women's music which has been forgotten or ignored. She spoke of buying a record of the music of Elizabeth Cotton, an 84 year-old, black songwriter, and of trying to learn some of Cotton's guitar compositions. After an afternoon of frustration, she admitted, "I was so impressed I could hardly stand it." However, she acquitted herself well with Cotton's "Buck Dance" and "Mama, Nobody's Home But the Baby."

The audience got to groan along with a wonderful song by a women's group called Lotta Crabtree about a subject rarely explored in song: "Nothin's any fun, I got uh-uh-uh *cramps*."

The concert ended with "The Rock Will Wear Away," about the strength we can accumulate to change our oppression. The evening was a most amazing combination of new talent with an old friend.



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# Classifieds

## BOSTON BAR GUIDE

### BOSTON EAGLE

88 Queensberry St. 247-9586  
Leather, Men, Thurs. Club Nite, Sunday  
Brunch 3PM, Movies Mon. & Tues. 8PM

### THE BAR

252 Boylston St. 247-9308  
Disco Dancing, Mostly Men.

### CHAPS

27 Huntington Ave. 266-7778  
Food, Men.

### DARTS

271 Dartmouth St. 536-6560  
Dancing, Men.

### DELIVERY ENTRANCE

At The House Restaurant.  
12 Wilton St., Allston 783-5701  
Men & Women.

### HARRY'S PLACE

45 Essex St.  
Dancing, Men.

### HERBIE'S RAMROD ROOM

1254 Boylston St. 338-8280  
Leather, Men, Sunday Brunch 7PM, Thurs.

### JACQUES

79 Broadway 338-7502  
Mixed. Dancing.

### NAPOLEON CLUB

52 Piedmont St. 338-7547  
Dancing Fri., Sat., Sun. Men.

### PARADISE

180 Mass. Ave., Cambridge  
Talking, Mostly Men, 864-4130

### PLAYLAND

21 Essex St.  
Men (Some Women).

### 119 MERRIMAC

119 Merrimac St. 523-8960  
Dancing, Men.

### SAINTS

(Call 354-8807) Women.

### SOMEWHERE

295 Franklin St. 423-7730  
Disco Dancing, Mixed, Sunday Brunch  
12-2PM.

### SPORTER'S CAFE

228 Cambridge St.  
Food, Men, Saturday Brunch 5PM.  
Movies Mon., 3PM, Sunday Brunch 3PM

### TOGETHER

110 Boylston St.  
Disco Dancing, Mixed.

### 1270

1270 Boylston St. 261-1257  
Disco Dancing, Mixed (Mostly Men).

## Quick Gay Guide

### BOSTON AREA (Area Code 617)

Access (Cambridge Hotline) 661-3900  
Am Tikva, P.O. Box 11, Cambridge, MA 02138 524-1890, 353-1821  
Boston/Boise Committee, Box 277, Astor Station 267-4521  
BU Gays, c/o Program Resources Office George Herman Union, Boston University.  
Cambridge Gay Political Caucus, P.O. Box 218, E. Cambridge 02141 491-0968  
Cambridge Women's Center 354-8807  
Chilton Mountain Club 227-6167  
Civil Liberties Union of Mass. 742-8020  
CLEARSPACE: a community center for lesbian women and gay men. 485 Mass. Av. Cambridge 876-0215  
Closet Space WCAS (740 AM) 380 Green St., Cambridge 02139 492-6450  
Committee for Gay Youth, GCN Box 10GY, 22 Bromfield St. 02108  
Daughters of Bilitis, 1151 Mass. Ave., Cambridge 02138 661-3633  
Dignity, 355 Boylston St., Boston 02114 536-6518  
Esplanade 426-6602  
Evangelicals Concerned 894-3970  
Fag Rag 661-7534  
Fenway Community Health Center 267-7573  
Friends (Quaker) for Lesbian and Gay Concerns 776-6377  
Gay Academic Union of New England, P.O. Box 212, Boston 02101 661-6500  
Gay Alcoholics Anonymous 426-9444  
Gay AlAnon (alcoholics) 843-5300  
Gay AlAnon, Greater Boston 471-6884  
Gay Business Assn, Suite 129, 102 Charles St., Boston 02114 367-0733  
Gay Community News 426-4469  
Gay Hotline (6-12pm, Mon.-Fri.) 426-9371  
Gay Legislation (Mass. Caucus), P.O. Box 8841, J.F.K. Sta., Boston 02117 426-9371  
Gay/Lesbian Concern Group of Boston College, P.O. Box L199, Chestnut Hill, MA 02167 661-4059  
Gay Nurses' Alliance-East, P.O. Box 530, Back Bay Annex, Boston 02117  
Gay Parents Custody and Visitation Center 353-3157 or 353-3169  
Gay People of UMass/Boston 227-5009  
Gay Professional Women's Assn., Box 308, Boston U Sta., Boston 02215  
Gay Recreational Activities Committee (GRAC), c/o GCN Box 8000 426-9371  
Gay Speakers Bureau, P.O. Box 2232, Boston 02107 354-0133  
Gay Way Radio (WBUR, 90.9FM) 353-2790  
Gender Identity Service 884-8181  
Glad Day Book Shop, 22 Bromfield 542-0144  
Good Gay Poets 445-8550  
Harvard-Radcliffe Gay Student Assn. 498-6967  
Homophile Community Health Service Integrity, P.O. Box 2582, Boston 02208 542-5188  
Janus Counseling for Lesbians, 21 Bay St., Cambridge 661-2537  
Lambda of Middlesex, P.O. Box 1165, Framlingham 01701. Nites & weekends 429-6593  
Lesbian and Gay Parents Project 964-3342  
Lesbian Liberation, c/o Women's Center 492-2655  
Lesbian Mothers, c/o Women's Center, 46 Pleasant St., Cambridge (Meets Thurs., 8pm) 354-8807  
Lutherans Concerned for Gay People 536-3788  
Massachusetts Feminist Federal Credit Union, 186 1/2 Hampshire St., Cambridge 661-0450  
Metropolitan Community Church 523-7664  
MIT Gays, Rm. 50-306 253-5440  
National Lawyers Guild, 595 Mass. Ave., Cambridge 02139 661-8898, 661-6358  
National Organization for Women 661-6015  
99 Bishop Allen Dr., Cambridge 02139 876-5310  
Northeastern Gay Student Org., c/o Student Activities Office, 255 Eli Ctr.  
Older and Other Gays, c/o GCN, Box 1500, 22 Bromfield St., Boston 02108  
Outreach Foundation, Suite 433, 102 Charles St. 02114 787-2266  
Parents of Gays call Gay Hotline 267-9150  
Project Place 491-6930  
Red Bookstore, 136 River St., Cambridge  
Sexual Health Centers of N.E., Inc., 739 Boylston St., Boston 02116 266-3444

Reston Gay Rap Group meets twice a month, 1st Friday, 3rd Tuesday each month. Get it all together! Browns Chapel, Rte. 606, Reston, VA 22090. (VII/23)

### NH LAMBDA

Box 1043—Concord, NH 03301. 332-4440, 673-8348, 224-3785, 399-4927. A statewide lesbian organization, meeting the third Saturday of every month. Support, education and political action, since 1976.

## PUBLICATIONS

### FOCUS

Focus: a bi-monthly journal for lesbians. \$8.00 per year, \$1.35 per individual copy. 1151 Mass. Ave., Cambridge, MA 02138. Publishes fiction, poetry, reviews, essays, graphics. Editorial meetings first Monday of every other month (Apr, June, etc.) at 8 p.m. Call 259-0063 for info. We need writers and production people. A good place to learn how to put a magazine together. Also need ad manager desperately.

### NEWS CORRESPONDENTS WANTED

from all over for Gaysweek to send clippings from local press and write occasional features. Needed especially in GA, IN, IA, KS, KY, LA, MI, MN, NE, NM, PR, TX, WI. For info write Gaysweek, 216 West 18 Street, NY, NY 10014. (ex)

Fr. Paul Shanley (Exodus Center) 333-0146  
Tapestry Counseling Inc., 20 Sacramento St., Cambridge. 661-0248  
Tufts Gay Community, c/o Student Activities Office, Medford 02155  
Tufts Women's Center 628-5000 x793  
Unitarian Universalists Office of Gay Concerns, 25 Beacon St., Boston 02108 742-2100  
Women's Alcoholism Program, 1348 Cambridge St., Cambridge 02139 661-1316  
Women's Community Health Center, 639 Mass. Ave., Cambridge 547-2302

### EASTERN MASS. (Area Code 617)

Christian Community Church, 112 Emerson, St., Haverhill 01830 363-2286  
Dignity Merrimack Valley P.O. Box 348, Lowell 08853 851-6711  
Everywoman's Center, Box 949, 14 Center St., Provincetown 02657 (4-6pm)  
Gay People in Medicine, 23 Dover St., Worcester 756-9385  
Lesbian Support Group, Mercy Otis Warren Women's Center, 298 Main St., Hyannis 02601 771-6739  
Martha's Vineyard Gay Group Montachusett Gay Alliance, P.O. Box 262, Fitchburg 342-5963  
New Bedford Women's Clinic 999-1570  
North Shore Gay Alliance Box 806, Marblehead 927-2605  
Origins, Inc., A Women's Center 169 Boston St., Salem 01970 745-5873  
Provincetown 24-Hour Drop-In Center 487-0387  
Survival Crisis Line 471-7100

### WESTERN MASS. (Area Code 413)

Berkshire County Gay Coalition, P.O. Box 1562, Pittsfield 01201 447-7818  
Common Woman Club, 78 Masonic St., Northampton 01060 584-4580  
Dignity/Springfield, P.O. Box 1604 Springfield 01101  
Everywomen's Center, Amherst 545-0883  
Gay Women's Caucus, Amherst 545-3438  
Help Line 664-6391, 664-6392  
Lesbian Union, 9th floor, Campus Center, UMass, Amherst 01003  
People's Gay Alliance, RSO 368 Student Union, UMass, Amherst, 01002 545-0154  
Southwest Women's Center 545-0626  
Together, Box 427, Forest Park Sta., Springfield 01108  
Valley Women's Center, Northampton 586-2011

### CONNECTICUT (Area Code 203)

"Come Out Tonight," Box WYBC/Yale Station, New Haven 06520  
Conn. College, Gay Community, Box 1295, New London, CT 06320  
Conn. Gay Task Force, P.O. Box 1139, New Haven 06505 436-8945  
Dignity/Fairfield County, P.O. Box 5109, Hillside Sta., Bridgeport 06610  
Dignity/Hartford, P.O. Box 72, Hartford 06141  
Dignity/New Haven, P.O. Box 3712, Amity Sta., New Haven 06525  
East Conn. Gay Alliance, Norwich 889-7530  
Gay Alcoholics Anonymous (Danbury, Hartford, New Haven, Waterbury, Westport, etc.) 775-6015  
Gay Alliance, East. Conn., 37 Otobando Ave., Norwich 06360 889-7530  
Gay Alliance, New Haven (= Gay Alliance at Yale), P.O. Box 2031, Yale Sta., New Haven 06520 436-8945  
Gay Alliance, UConn, Box U-8A, Storrs 06268 486-2273  
Gay Alliance, Wesleyan, Women's Center, Box WW, Wesleyan Sta., Middletown 06457 347-9411  
Gay phone counselling (eves.), New Haven 436-8945  
Gay Switchboard 522-5575  
Gay Switchboard, Hartford, M-F 11-2 pm, 6-11 pm, P.O. Box 514, Hartford 06101 232-5110  
Gay Switchboard, New Haven, M-F 8-11 pm, P.O. Box 2031, New Haven 06520 436-8945  
Gay Women's Collective, Women's Center, U-118, Univ. of CT, Storrs 06268 486-4738  
Hartford Gay Counselling 522-5575, 232-5110  
George W. Henry Foundation (counselling), 45 Church St., Hartford 06103 436-8945

Heartroots Feminist Therapy Collective, 214 Laurel St., Hartford 06105 522-2763, 747-5451  
Institute of Social Ethics/National Gay Archives, 1 Gold St., Suite 22B, Hartford 06103 547-1281  
Integrity/Hartford, P.O. Box 3681, Central Sta., Hartford 06103 522-2646  
Integrity/New Haven, P.O. Box 1777, New Haven 06507 787-1518  
Kalos/Gay Liberation, Hartford 568-2656  
Lesbian Rap, New Haven, 148 Orange St., New Haven 06510 436-0645  
Lesbians, Wesleyan, Box WW, Wesleyan Sta., Middletown 06457 346-6545  
MCC/Hartford 522-5575  
MCC/New Haven, P.O. Box 1273, New Haven 06505 436-8945  
UConn Gay Alliance, 211 Student Union, U of CT, Storrs 06268  
Wesleyan Gay Alliance, c/o Women's Center, Wesleyan Sta., Middletown, 06457  
Women's Center, Hartford, 57 Pratt St., Rm 301, Hartford 06103 525-2382  
Women's Center, Manchester Community College, P.O. Box 1046, Manchester 06040 646-4900  
Women's Center, UConn, Box U-118, Storrs 06828 486-4738  
Women's Center, Wesleyan, Box WW, Wesleyan Sta., Middletown 06457 347-9411  
Women's Liberation Center, New Haven, 148 Orange St., New Haven 06510 436-0645  
Yalesblans, P.O. Box 2031, Yale Sta., New Haven 06520 436-8945

### RHODE ISLAND (Area Code 401)

Brown University Gay Lib, 305 Faunce House, Waterman Ave., Providence 02912  
Office hours: Noon-1pm weekdays 863-3062  
Dignity/Providence 941-9013  
Box 2231, Pawtucket 02861  
Gay Help Line 751-3322  
Gay Community Services of R.I., 55 Eddy St., rm 306  
Gay Women of Brown, c/o Sarah Doyle, Women's Center, 186 Meeting St., Providence, 02912 863-2189  
MCC/Providence, 134 Matthewson St. 272-9247  
MCC Innovative Ministry (terminally ill, aged and handicapped), Rev. Michael Nordstrom 272-8482  
Providence Gay Group of AA 333-1396

### NEW HAMPSHIRE (Area Code 603)

Full Circle, monthly feminist news journal, P.O. Box 235, Contoocook, NH 03229  
Nashua Area Gays, P.O. Box 3472, Nashua 03061 654-9268  
NOW Lesbian Rights Task Force, 4 Valentine Hill Rd., Durham 02834  
NH Lambda, Box 1043, Concord 03301  
Concord 224-3785; E. Rochester 332-4440; Keene 399-4927; Milford 673-8348.

### VERMONT (Area Code 802)

Gay Hotline, U of VT 656-4173  
Gay Student Union, U of VT, Burlington 05401, M-F, 7-9pm 656-4173  
Southern Vermont Women's Health Center, 187 N. Main St., Rutland, 05701 775-1946  
Southern Vermont Lesbians/Gay Men's Coalition, 21 Elliot St., Brattleboro 254-8176  
Women's Center, 182 Main St., Burlington 863-1236

### MAINE (Area Code 207)

Mainely Gay, P.O. Box 4542, Portland 04112  
Wilde-Stein Club, c/o Memorial Union, U. of Maine, Orono 04473

### NEW YORK (CITY) (Area Code 212)

All The Queens Women, 36-23 164th St., Flushing 11358 359-9204  
Ass'n of Gay Social Workers, c/o Gay Switchboard Message Center, 110 East 23rd St., Suite 502, 10010 777-7697  
Church of the Beloved Disciple, 348 W. 14th St., 10004 242-6616  
Dykes & Tykes Room 502, 110 E. 23rd St. 10010  
FOLKS (Friends of Little Kids) 989-6653

Gay Activists Alliance, P.O. Box 2, Village Station 677-0237  
Gay and Lesbian Blind, 110 East 23rd St. Suite 502, NYC 10010  
Gaysweek, 216 W. 18th St. 10011 929-7720  
Gay Switchboard, Box 805, Madison Sq. Sta. 10010 777-1800  
Gay Teacher's Association, 204 Lincoln Pl., Brooklyn 11217 789-8176/499-1060  
Gay Women's Alternative, 4 W. 76th St. 10023 532-8669  
The Glines, 260 W. Broadway 925-2619  
Integrity-Episcopal Gay Society, GPO Box 1549, 10001 989-6653  
Lambda Legal Defense, P.O. Box 5448, Grand Central Sta., 10017 532-8197  
Lesbian Herstory Archives, P.O. Box 1258, 10001  
Lesbian Switchboard 741-2610  
243 W. 20th St. 10010  
MCC/NY, 201 W. 13th St., 10011 242-1212  
Mirth and Girth Club 734-7748  
National Coalition of Gay Activists, P.O. Box A-711, Grand Central Sta., 10017  
National Gay Health Collective 55 West 26 St. #402, 10010 725-0114  
National Gay Task Force, 80 Fifth Ave., Rm 1601 741-5800  
New York Gay Prisoners Support Committee, P.O. Box 2, Village Station, 10014 677-0237  
Oscar Wilde Memorial Bookshop, 15 Christopher St. 255-8097  
Tri-Base Collective 777-1800  
c/o N.Y. Gay Switchboard Box 805 Madison Sq. Sta. 10010  
West Side Discussion Group, 37 Ninth Ave. 675-0143

### NEW YORK (STATE)

Affirmation (Unitarian Universalist Gay Caucus), 34 Chestnut Rd., Delmar 12054  
Broome County Gay Alliance, P.O. Box F-1711 Binghamton 13902 (607) 724-1973  
Capital District Gay Community Center (7-11pm), 332 Hudson Ave., Albany 12210 (518) 462-6138  
Capital District Gay Political Caucus, Box 131, Albany 12201 (518) 462-6138  
Confide—counseling for transvestites and transsexuals. Box 56, Tappan 10983  
Cornell Gay Liberation Room 28 Willard Straight Hall Cornell Univ., Ithaca 14853 (607) 256-6482  
Dignity/Integrity/Rochester 42 Tyler House, 17 So. Fitzhugh St., Rochester 14614 (716) 232-6521  
Dignity/L.I., P.O. 487P, Bayshore 11706  
East End Gay Organization, P.O. Box 87, Southampton 11968  
Empty Closet Collective, 1255 University Ave., Rochester 14607 (716) 271-6750  
Gay Alliance of The Genessee Valley, Inc., 713 Monroe Ave., Rochester (716) 244-8640 14614 or 244-9030  
Gay and Lesbian Alliance, P.O. Box 22740, Albany 12222  
Gay Brotherhood of Rochester, 713 Monroe Ave., Rochester (716) 244-8640  
Gay Concerns Committee of the Unitarian Universalist Fellowship of Huntington, 109 Browns Rd., Huntington 11743  
Gay Liberation Front, U. of R., Wilson Commons, Rochester 14607 (716) 275-6181  
Gay Light Collective, 389 W. Onondaga St., Syracuse 13202 (315) 475-6875  
Gay Men and Women at Farmingdale (516) 420-2292  
Gayphone, 8pm till midnight (516) 665-7373  
Gay Student Union, S.U.N.Y. (516) 246-7943  
Gay Task Force, 713 Monroe Ave., Rochester (Mon. 7pm) (716) 244-8640, 244-9030  
Hamilton-Kirkland Gay Alliance, Box 80, Hamilton College, Clinton 13323  
Lambda Univ., Box 131, Albany 12201 (518) 462-6138  
Lesbian Resource Center, 713 Monroe Ave., Rochester 14607 (716) 244-9030  
New Coalition for Human Rights of Long Island, P.O. Box 1429, W. Babylon 11704  
NY State Coalition of Gay Organizations, Box 131, Albany 12201 (518) 462-6138

To update your listing or to put a new listing into the Quick Gay Guide send info to Listings Editor, GCN, 22 Bromfield St., Boston 02108



# CALENDAR

The deadline for Calendar Items is Tuesday at noon for the following issue.

## 17 sat

**Boston** — Committee for Gay Youth kite-making & painting and other activities at Outhere space, 355 Boylston at Arlington St. For youth 21 and under. 11am

**Cambridge, MA** — Lesbian & Gay Folk-dancing, Peabody Rm, 3rd fl, Phillips Brooks House, Harvard. 2:30-5pm

**Boston** — Friends of Dignity will hold a flea market at Arlington St. Church, 355 Boylston St. 10 a.m. - 4 p.m.

**Boston** — Holly Near and J.T. Thomas in concert, 294 Huntington Ave. 8:30pm. Tickets \$4.50. Concert for women only.

## 18 sun

**Cambridge, MA** — Second Annual Irish at Heart Dinner and Dance presented by Clearspace. Authentic Irish dinner, 7-9 p.m., disco dancing after 9. \$4. Early reservations needed. Call 227-4327.

**Cambridge, MA** — Support meeting for lesbians who work in groups with gay men, at Clearspace, 485 Mass Ave. 10:30 a.m.-1 p.m. Discussion and potluck brunch. Info: 776-5924.

## 20 tues

**Boston** — Boston Area Gay and Lesbian Schoolworkers (BAGALS) will meet at 355 Boylston to discuss women's issues. Schoolworkers from all levels are invited. 7:30pm

**NYC** — Integrity/NY presents "Envisioning and energizing the future of Integrity/NY: an exploration of G.O.Y.A. theology." Church of St. Luke in the Fields, Hudson & Grove. 8:30pm

**NYC** — West Side Discussion Group. "Lovers & other strangers — making a relationship work" discussed by Ruth Berman & Connie Krutz. 26 9th Ave. at 14th St. 8:30 pm. Women only. \$2 donation.

**Cambridge, MA** — D.O.B. Rap. Share feelings about being gay. All women welcome. Old Cambridge Baptist Church, 1151 Mass Ave. 8pm

**Cambridge, MA** — D.O.B. Rap, at 1151 Mass Ave. Info: 661-3633. Coffee and tea provided, refreshments potluck.

## 21 wed

**NYC** — Benefit spaghetti dinner for Gay Activists Alliance. 7-9 p.m. at Camp David II Bar, 1007 Lexington Ave. (72nd St.) \$3.

**Cambridge, MA** — Robin MacCormack will be the guest speaker at Clearspace Men's Connections meeting at 7:30, 485 Mass Ave. 876-0215.

**Cambridge, MA** — Lesbian Task Force of the Boston chapter of NOW will meet at NOW's headquarters, 99 Bishop Richard Allen Drive, Central Sq. Open to all women interested in joining NOW. 6:30 p.m. 661-6015.

## 22 thurs

**Boston** — Lesbian and Gay Pride outreach group continues to seek more racial minority and working class involvement in planning June's activities. Harriet Tubman House, 566 Columbus Ave. 7:30pm

**NYC** — West Side Discussion Group: "Gays in small towns," a discussion of problems confronting gay people in smaller communities. Unisex. 26 9th Ave. at 14th St. 8:30pm. \$2 donation.

## 23 fri

**Cambridge, MA** — Am Tikva presents Robin MacCormack, Special Assistant to the Mayor, at Walker Memorial, MIT Bldg 50, Rm 306, 3rd fl, on Memorial Dr. 8pm

**Cambridge, MA** — Women's Card Game Night at Clearspace, 485 Mass Ave. 8pm. \$1 donation. BYOB. 878-0215.

**Boston** — Boston Community School Forum: "Pension power, a new force for the 1980s?" at the Paulist Center, 5 Park St. 7:30pm

**Winooski, VT** — Women and Society: a symposium. 46 workshops on all aspects of women's culture, at St. Michael's College. Dance, concert, art exhibit. Registration \$25. Info: (603) 625-5785. The symposium continues on till the 25th.

**Philadelphia** — Gay Cultural Festival presents 'Creating culture on the dance floor' a benefit for the Eromin Center, a counseling group for sexual minority people. Refreshments and live music. St. Mary's Church Parish Hall, 3916 Locust Walk. 9 p.m.

## 24 sat

**Boston** — Committee for Gay Youth. Come talk about putting together a slide & tape show about being young and gay; also a trip to the movies. 355 Boylston. Noon. All youth 21 and under are welcome.

## 25 sun

**Boston** — Committee for Gay Youth trip to the Museum of Fine Arts. Meet at 355 Boylston at noon. All youth 21 and under are welcome.

**Cambridge, MA** — Lesbian and Gay Folk-dancing at the Peabody Rm, Phillips Brooks House, Harvard. 12:30-3pm

**Boston** — Fr. Paul Shanley will speak on "The burden of life is love" at the Community Church of Boston, Morse Aud., 602 Commonwealth, at 11am. Coffee hour and question period will follow. Child care provided.

**Cambridge, MA** — Up From Under Coffeehouse at the Red Bookstore presents "We too," a theatre collage about women's experience. 136 River St., Central Sq.

## 26 mon

**Brookline, MA** — Friends (Quaker) for Lesbian and Gay Concerns are sponsoring a potluck and worship-sharing evening each month. 7pm. For further info call Eric at 776-6377 or Fenwick at 731-3192.

## 27 tues

**Cambridge, MA** — The Lesbian and Gay Experience, a five-week course in self-discovery and personal sharing for lesbian and gay and bisexual people, will be offered again at the Cambridge Center for Adult Education. Info: 547-6789.

**NYC** — Integrity/NY: "Reflections of a retiring gay activist" with Bill Doubleday at Church of St. Luke in the Fields, Hudson & Grove Sts. All welcome. 8:30pm

**Philadelphia, PA** — Gay Cultural Festival presents "The Celluloid Closet," a film survey of images of lesbians and gay men in American film, with film clips. At C.A. Aud., 3601 Locust Walk. 8pm. \$3.

## 29 thurs

**NYC** — Gay Women's Alternative presents Andrea Dworkin sharing some of her most intimate feelings at the Universalist Church, Central Park West at 76th St. 8pm. Women only.

## 30 fri

**Storrs, CT** — UConn Gay Alliance presents Awareness Week dance, at the UConn Puerto Rican Center. 9pm. BYOB.

**Cambridge, MA** — Am Tikva Social — Ideas for fun in the sun. Potluck dessert at 8pm. Walker Memorial, MIT, Bldg 50, Rm 306, Memorial Dr.

## 31 sat

**Boston** — FAG RAG Prepublication Benefit PARTY/Drag/Floorshow/4th floor 'specacle'/Fabulous Fort Hill/Boston's best views. COME late! Details next week!

**Boston** — March 31 Coalition March and Rally. Assemble 11 a.m. at Blackstone Park near Boston City Hospital. Rally in front of the Statehouse with speakers and entertainment.

## 1 sun

**Boston** — Stone Soup poetry reading with Charley Shively, Pat Kuras, Walta Borawski and Camille Norton. 313 Cambridge St. 8pm. FREE

**Boston** — April Fool's Day Gong Show and Disco Dance Contest to benefit Clearspace will be at 1270 from 1-6pm. Two \$50 cash prizes. Acts are needed for the Gong Show. Call 876-0215.

**Portland, ME** — Maine Gay Symposium VI at U. of Southern Maine, Payson Smith Hall. Speakers, workshops, poetry readings, music, skits. See News Notes for details.

## 7 sat

**NYC** — Women's Center of Brooklyn College is sponsoring an all-day Lesbian Survival Conference including martial arts, information and creative workshops. See News Notes for details. For women only.

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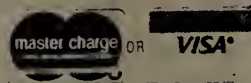
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